

VISIT...

LANZAROTE
Caliente.COM



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



32101 063700874

56
8

~~ANNEXED~~

LIBRARY

Philosophic Society.

No. *122*

N-135-1

PRESENTED TO THE

PHILOSOPHIC SOCIETY,

Library of



Princeton University.

Presented by

CLIO HALL

Digitized by Google.

12.60

270

1230



22

—



Peabody University
Library
LECTURES ON ROMANISM,

BY

JOSEPH F. BERG,

PASTOR OF THE FIRST GERMAN REFORMED CHURCH OF PHILADELPHIA.

WITH

AN INTRODUCTION,

BY

W. C. BROWNLEE, D. D.

OF NEW-YORK.

PHILADELPHIA:

D. WEIDNER, No. 62 NORTH FOURTH STREET.

I. Ashmead, Printer.

1840.

**Entered according to act of Congress, in the year 1840,
in the Clerk's Office of the District Court of the Eastern Dis-
trict of Pennsylvania.**



CONTENTS.

	PAGE
INTRODUCTION,	1
PREFACE	23
LECTURE I.	
Infallibility	25
LECTURE II.	
Transubstantiation	47
LECTURE III.	
Purgatory	73
LECTURE IV.	
Invocation of Saints	115
LECTURE V.	
Veneration of Images and Relics	151
LECTURE VI.	
Auricular Confession	182
LECTURE VII.	
Indulgences	207
LECTURE VIII.	
The Reformation	227
LECTURE IX.	
Persecuting Spirit of Popery	248
LECTURE X.	
Christ and Antichrist contrasted	270
Concluding Remarks	296

5456.
168

(RECAP)
330200

The reader is requested to note the following memoranda:

On page 83, read Benedict XII. instead of *Bennet*.

On page 87, instead of *Acts* iii. 18—20, read 1 Pet. iii. 18—20.

This mistake originated in the Grounds of Catholic Doctrine.

Two Roman Catholic priests, named *Corry*, instead of *one*, have recently renounced Popery; one joined the Presbyterian, the other the Methodist church. Let the reader remember this when he reads pp. 205 and 206, for in *this* case, truly, "two are better than one!"



INTRODUCTION.

EVERY one who has studied the Holy Scriptures, is familiar with the remarkable prediction therein recorded, of the rise and reign of a certain mighty power; the greatest and most deadly enemy to the church of God, and the liberties of mankind. By Daniel, from the lofty mount of inspiration, his approach was first descried. He is introduced to him, in vision, as "*the little horn*;" and his rise is fixed in general terms as posterior to certain great political events. This "horn," or power, "diverse from the first," we cannot discover in any Pagan or Moslem nation. Indeed, the attempt to discover it there, instead of a Christian country, would be a positive violation of the truth of the divine prediction. The "little horn" sprung up after the rise of the fourth great beast of Daniel, which is admitted by every sound writer, to be the Roman empire. That was the power which "leteth, and did let, until it was taken out of the way," of the little horn. Hence it sprung up after the fall of the Roman pagan empire. For it sprung up after the rise of the "ten horns." But there were no ten horns, or ten distinct kingdoms in Europe previous to the fall of the pagan empire of Rome. Hence this new and "diverse horn," rose in no Pagan or Moslem country. It sprung up in Christian Europe.

Besides, it is described by the spirit of inspiration as an apostacy, or "a falling away" from the Christian faith. 2 Thess. ii. 3. 1 Tim. iv. 1. This can be applied to no Pagan or Mohammedan power. These never were in the church of God. In no sense, therefore, can they be called an apostacy from the Christian faith. Thus we get rid of the argument of the Romish doctors who refer this prediction to the persecuting power of Rome Pagan. There is another identifying circumstance. The "little horn" plucked

up three of the other horns by the roots: or, in the words of the angel, "he subdued three of the other kings." History points out no other power in Europe "diverse from the first power" which has done this, than that one which seized upon 1st, the consular power of Rome, which was equal to a "horn of royalty;" and 2d, plucked up the royal power of Lombardy, and took possession of it; and 3d, attained by characteristic enormities, the exarchate, or royal power of Ravenna. And that power now wears *the triple crown*; one for each of these royalties. And that is the head of the Roman church,—the Pope of Rome!

This power is identified also with that which St. Paul calls "THE MAN OF SIN." 2 Thess. ii. 3. In this character he fulfils the prophecy of Daniel. "He speaketh great words against the Most High; and thinks to change times and laws:" and also of St. John,—"*a mouth was given to him speaking great things and blasphemies.*" What "apostate" power has done this? Every papal bull, thundering from the vatican, proclaims his name and characters!

As THE MAN OF SIN, he makes merchandise of "the souls of men." Rev. xviii. 13. He deals in sin; he traffics in sin at the confessional. By his seven sacraments, THE MAN OF SIN barter away his ghostly wares to men for money, in granting indulgences, dispensations, and "judicial pardon of sins" by his priests,—*tenentes locum Christi,—holding the throne and power of Christ!* There is a book entitled "TAXE SACRÉ PENITENTIAIRE;" a copy of it now lies before me. Herein crimes are registered; and a regulated tariff price of each is set down to guide the ghostly tax gatherer in his charges for the sins of the soul.* And from every circumstance it must be manifest to all, that the revenues collected by THE MAN OF SIN will thrive and swell to excess, just in proportion as vices and crimes increase among his subjects. For the greater the sin, the greater

* See Mendham's Life of Pope Pius V. p. 267. An original copy of the Roman Catholic edition of the "TAXE," printed by the authority of Pope Leo X. is in possession of Mr. Mendham. This book we must carefully distinguish from the Pope's "*Chancery Book.*" Dr. Milner and Dr. England attempted to bewilder their opponents by confounding them; in order to escape from the overwhelming fact of the existence of the *Taxe Sacré Penitentie*, and its disgusting contents.

the price of absolution ! Could there be a more appropriate title for the head of this immoral and lawless power than this, given by the Spirit of God, **THE MAN OF SIN** ?

There is another prominent feature which will help us to identify **THE MAN OF SIN** with "**THE HORN**" of Daniel. He seats himself on his throne "as God, in the temple of God, showing himself that he is God."

This prediction is fulfilled to the letter in that court, and in that alone, in which ONE is seated on his throne as the supreme king and head of the church ; and receives the spiritual honours of his subjects as they bow down on their knees and kiss his feet, while they give him this salutation of divine honours, "*Noster Dominus Deus, papa ! The Lord our God the Pope !*" This prediction is fulfilled in him alone, whom Mussus, the Bishop of Bitonto called in public, "Him who is to us as our God !" It is fulfilled to the letter in Pope Innocent III., who openly declared to the world, that "the Pope holds the place of God." "*Papa locum tenet Dei in terris.*" See Pithon, *Corpus Juris*, Paris edit. of 1687, p. 29, and Gibert. *Corpus*, Tom. ii. p. 9. It is fulfilled in Pope Julius II. who, in the fourth session of the Council of the Lateran in 1512, received this homage from C. Marcellus, assented to by the other fathers, "*Tu enim pastor, &c. Thou art the shepherd, thou the physician ; thou the ruler ; in fine, thou art another God in the earth ; tu denique alter Deus in terris.*" See Labbei, et Cossartii, *Sacra Concilia*, Tom XIV. p. 109, Paris edit. 1672. It is fulfilled in the Roman head, who, arrogating to himself the power of "changing laws and times," has added twelve new articles to the creed of the apostles,* and five new sacraments to the two ordained by Christ ; and has "changed the law" of God by virtually abolishing the second precept, and excluding it from his Latin Catechisms, and by rejecting the essential doctrines of the gospel. One of his breviaries, lying before me, sanctioned by two Popes, has excluded the second commandment entirely. It is accomplished in that great apostacy, which decreed in the Council of Trent, (session 14, canon 9,) that "if any one shall say that the sacramental absolutions of the priest is *not a judicial act*,

* See Pope Pius's Creed ; and Cramp's Text Book of Popery, pp. 450, 451.

but merely a naked ministry of *pronouncing and declaring* that sins are remitted to the person confessing, provided only that he believes, &c. let him be cursed!!" This is fully accomplished in that apostacy from the faith, taught by St. Paul, which "gives heed to the doctrines of devils," by exalting demons, or departed souls, or saints to the rank of gods, and causing his subjects to worship them under the pain of death; and which "forbids marriage" to his priests and bishops; and as a god over the bodies of men, forbids the use of meats on certain days! See 1 Tim. iv. 1, 2, 3.

We identify with this power also the second beast seen in vision by St. John, in Rev. xiii. 11—18. It rose in the same place, and in the stead of the first beast of St. John, (chap. xiii. 1,) which was Rome pagan. "It had power to give life to the image of the first beast." The papal power has actually put forth this power, and has given life to paganism by raising it up and placing it in its temple as *Christianity*! For the entire system of popery is *PAGANISM* baptized and perpetuated. From the pagan emperor has the Pope borrowed his title of "Pontifex Maximus, chief priest." The pots of holy water, the altars, the priestly offices, and their motly dresses; the pots of incense, and the office of boys in the surplice; wax candles lighted up at noon-day; the round cakes or wafers of the mass; images; canonized saints; are all of them borrowed exclusively from the temples and worship of the Roman heathen! "All the world was to wonder after the beast" thus revived. The Pope's claims to *catholicity* and *universal* power over all churches and kingdoms, fulfils this to the letter. He was "to cause all men to receive a mark in their foreheads and in their hands." The Pope's priests put a literal mark on the forehead and hands of his slaves with holy water and ashes. It was foretold of him that he would permit none of his subjects to buy, or sell, or traffic in any way with those who had not this mark. This mode of persecution the great Apostacy borrowed from the heathens. Pope Alexander III. forbade all traffic with the Waldenses. The Council of Constance abrogated all contracts made with "heretics;" and forbade all commerce between Papists and Christians. The number of the name of this beast was to be 666; that is, a name set down in letters of the alphabet instead of Arabic figures, which should contain the number 666, would

show who that beast should be. Take we the letters of the Greek word *LATEINOS*, arrange them in a column, place opposite them the number of each from a Greek Grammar, they make exactly 666! and *LATEINOS* is the Greek word for Latin church; or the Latin man! In like manner, *ROMITH* contains that number exactly; and that is the Hebrew name for Roman church!

"The woman seated on the scarlet-coloured beast," seen by the holy apostle, in Rev. xvii. is also identified with this power. She occupies the same seven hills. She is borne along by "the beast" whom she rules and directs; and which, clothed in the appropriate robe of vengeance—scarlet, she employs in shedding the blood of the saints. "In Roman Catholic Europe," says Dr. Jortin, "the Pope was judge, and kings were his hangmen!" Each of the "ten" kingdoms of Europe has given its power to the woman on the seven hills. The papal power has declared all civil power and governments inferior to his spiritual power. Taberna. vol. ii. p. 288, teaches that "a priest cannot be forced to give testimony before a secular judge." Emanuel Sa, in his *Aphor.* p. 41, taught that "the rebellion of priests is not treason, for *they are not subject to the civil governments.*" And this is literally carried out in all the countries of Europe and South America which are subjugated by popery. Bellarmine, who may be styled the prince of Romish writers, declares in his *Controv.* lib. v. cap. 6, p. 1090, that "the spiritual power must rule the temporal by all means and expedients when necessary." But by far the most sublime claim is put forth by Stanislaus Ozichorius, in his book, *the Chimæra*, folio 99. It is this: "A common priest is as much better than a king, as a man is superior to a beast: nay, as much as God Almighty excels a priest, so much does a priest excel a supreme magistrate." See Demoulin's *Papal Usurpations*, p. 19; Morn. *Exer. on Popery*, p. 67. St. Thomas Aquinas declares, in his *Opusc. Contra Græcos*, that "it is essential to a man's salvation to be subject to the Pope's power." And the same *saint* gives utterance to the true doctrines of Rome in his book *De Regim. Princip.* Lib. iii. cap. 10 and 19, thus: "The Pope, as supreme king of all the world, may impose taxes on all Christians; and destroy towns and castles for the preservation of Christianity;" he means to say *Romanism*. See Barrow on the Pope's Supremacy, N. York edition, pp. 16, 20.

This "woman" of the Apocalypse was seen in vision, as "clothed in purple, and scarlet colour, and decked with gold and precious stones," &c. Whoever has seen the Pope's court, or an inquisitorial, or festival procession, or an assembly of the bishops, vicars, and priests, even among ourselves, in their theatrical dresses, can perceive at a glance, who are figuratively intended by this "woman." She is, moreover, "the mother of harlots," and every nameless "abomination." Rev. xvii. 5. Be this taken in a spiritual or a literal sense, all nations unite in pointing to Rome as the power distinctly marked out here by the finger of prophecy. In *spiritual* idolatry, and in *literal* idolatry, and in the leprosy of pollution, the Roman priesthood and laymen, friars, monks, and nuns, stand forth pre-eminent among the guiltiest nations under heaven! Rome stands forth without even the aid of a mask, as "the Mother of Harlots!" The mouth of the Lord had declared it; and impartial history demonstrates the truth of the vision of John!

And to close the appalling prediction, the apostle saw the woman drunk with the blood of the saints; and with the blood of the martyrs of Jesus." Rev. xvii. 6. The history of the Roman court and church is written in letters of fire and blood! For several centuries, she has originated the most of the wars in Europe. The number of the victims of her assassination, of her massacres, and the "infernal inquisition," have never been fully ascertained. Pains have indeed been taken by historians to discover the true amount. But the deaths of myriads have never reached the ear of the historian. Our calculation-does, therefore, rather fall short than transgress the bounds of exact truth. These details fill us with horror! Papal Rome has been "drunk with the blood of the saints and martyrs of Jesus," besides the blood of millions of others of our fellow-men. Rome has been "drunk with the blood" of fifty millions of martyred Culdees, Waldenses, Albigenses, Bohemian Brethren, Wickliffites, and Protestants! Rome has been "drunk with the blood" of fifteen millions of Indians, butchered in cold blood in Cuba, Mexico, and South America! Rome has been "drunk with the blood" of three millions and a half of Jews, and Moors in Spain!! Thus "the Mother of Harlots," seated on the *scarlet-coloured* beast, is drunk with the blood of SIXTY-EIGHT MILLIONS AND FIVE HUNDRED THOUSAND

HUMAN BEINGS!! No wonder is it that the holy apostle John beholding, in vision, the horrid carnage of this sanguinary power, "did wonder with great admiration." Had it been Rome pagan seen in vision by him, or any other barbarian power, he would not have wondered. But who would not have been overwhelmed with astonishment to have seen, in vision, *a church*, boasting itself the only *Christian church*, thus "drunk with the blood" of so many millions of men, women, and children!

And while the sanguinary church of Rome was—to use the words of Daniel—thus "wearing out the saints of the Most High God," she was, at the same time, giving a fresh and painful evidence of her identity with the "horn" of Daniel, and the great "beast" of St. John. To the head of the papal church "was given a mouth speaking great things, and blasphemies against the Most High." Daniel vii. 25. Rev. xiii. 6. By his legislators in the Council of Trent, the Pope has solemnly pronounced the Holy Bible to be **A PROHIBITED BOOK!*** Thus the Antichrist puts himself between God and his subjects; and ventures to declare in the face of the Almighty, and in the ears of all men, that he will *not* allow man to hear God's word as it comes from him: that he will *not* allow our Lord to speak to us through any other medium than his priests; and only in a garbled and corrupted version of the Bible, if it *must* be allowed at all! He creates what he calls *a living teacher*, and *a living judge*. He puts himself and his priests, with his traditions, bulls and canons, in the stead of God's holy word, and his ordinances, and his true gospel ministry; the Pope claims to be that *living teacher and judge!!!*

Moreover, the prophet says that "he opens his mouth in blasphemies against the Most High." He does not even hesitate to declare it as an article of doctrine, that Mary was immaculate; that is, born without sin; that she is "*the Mother of God*;" and that her mother, St. Anna, was, of course, *the grandmother of God!!!* By the mouth of his

* Cum experimento manifestum est, &c. It is manifest from experience that if the sacred Bible, translated into the vulgar tongue, be indiscriminately allowed to each one, more mischief than good will arise from it, by the temerity of man, &c. De Lib. Prohib. Regula. iv.

servant, called St. Liguori, he has put forth as solemn truths of Rome, the following unparalleled doctrines and forms of devotion.* And here let me say, that I quote him in this place for *three* reasons: St. Liguori is the last saint that has been canonized; this having taken place in 1831, or 1832; besides, the book is little known among us; and lastly, it proves that the doctrines and enormous idolatry of Rome at this day are precisely, in all points, what they were in the Dark Ages.

The Pope, by his sainted servant Liguori, has taught that "as God the Father so loved us, that he gave his only begotten Son for us,—so may we express the love of Mary. Yes, says St. Bonaventure, Mary has so loved us, that she gave us her only son." Chap. i. Sect. 3. Again: "The king of heaven has given us *his* mother for *our* mother; and in her hands he has, if we may say so, resigned *his* omnipotence in the sphere of grace!" Chap. iii. Sect. 1. Again: "The Lord, O Mary, says St. Anselm, has so exalted you, that his favour has rendered you *omnipotent*! Yes, says Richard of St. Lawrence, Mary is *omnipotent*! For, according to all laws, *the queen* enjoys the same privileges as *the king*; and that power may be equal between the son and the mother, Jesus has rendered Mary *omnipotent*,—the one is so by nature, the other by grace!" Chap. vi. Sect. 1. Again: "The Virgin Mary was assumed up into heaven (bodily) to intercede confidently for us. Hence she is the *arbiter* of our lot. As an arbiter decides between two parties, thus Jesus permits his mother *to decide between him and us*." Chap. vi. Sect. 3. Again: "O how many sinners would have persevered in their wickedness, and thence had been damned eternally, *but for Mary's intercession*!" Once more: "We can say of the saints, that God was with them; but to Mary it is given not only to conform herself to the will of God; but that *God himself has been conformed to her will*. And while we say that virgins follow the Lamb; we can say of Mary on earth, that the Lamb followed her." Chap. vi. Sect. 1. "Who could know God except by you, O holy virgin, says St. Germa-

* St. Liguori's Book. The Glories of Mary, the Mother of God, translated from the Italian, and revised by a Roman priest. Dublin: printed by John Coyne, 1833.

mus; who could be saved, O all powerful Virgin, except by your intercession!" Chap. v. Sect. 2. "Holy Virgin, I shall no longer apprehend my sins since you can repair them, nor the devils since you are more powerful than hell; nor your son (Jesus) when justly irritated, since one word from you *will appease him!*" Chap. ii. Sect. 2. "O my sovereign Mary, says St. Francis of Sales, be my advocate with your son; *I dare not recur to him.*" "When Christ said on the cross, 'Behold thy mother,' this means, no one shall be made partaker of the merits of my blood but by the intercession of my mother. My wounds are fountains of grace; but Mary is the canal through which they flow," &c. "To this question of David, 'Who, O Lord, shall stand in thy holy place?' St. Bonaventure replies, *he will stand in thy holy place who devotes himself to Mary!* If she *wills* our salvation, it is already secured." "By you, O Mary, says St. Bernard, heaven has been opened; hell has given up its prey; the celestial city has been peopled; and eternal life given to those who deserve hell." Chap. viii. Sect. 3.

This is a specimen of "the great things and blasphemies, uttered by the mouth of this antichristian power. And, to crown the whole, this new-made saint adds: "All power, O Mary, is given to you in heaven, and on earth." "All are subject to Mary's empire, *even God himself,—imperio Virginis omnia famulantur, etiam Deus!!!*"—(Chap. vi. Sect. 1, p. 131.) And if there be "a lower deep, in this lowest deep," we find it in the following *unique* effusion of St. Bonaventure; "O Felix puerpera, nostra pians scelera, jure matris impera Redemptori!" "O holy Mother of God, atoning for our crimes, exercising the rights of a mother, lay thy commands *imperatively* on the Redeemer; *impera* Redemptori." Again: "Jure matris impera dilectissimo tuo filio Domino nostro Jesu Christo." "Command thy beloved Son, the Lord Jesus Christ!!!"*

And I add, these superlative specimens of blasphemies have been sanctioned by the present Pope, Gregory XVI. In his "Encyclical Letter," or bull, issued in 1832, he says, in the close, "Now, that all these events may come to pass

* St. Bonavent. Cor. B. M. Virg. Tom. vi. Morn. Exercises on Popery, p. 523.

happily, and successfully, let us lift up our eyes, and our hands to the *most holy Virgin Mary*, who alone has destroyed all heresies, and is *our greatest confidence, even the whole foundation of our hope !!!*"

Such are the predictions of the rise and establishment of the great and fierce power which was to wage war against Messiah, and the liberties and lives of mankind. And such has been the fulfilment of them, even to the letter, in the rise and establishment of the Roman Catholic Church. But our blessed Lord comforted his church with the assurance that the ghostly and temporal reign of this sanguinary and idolatrous power is limited to "*time, times, and the dividing of a time*," that is, three and a half prophetic years; or, in the words of St. John, *forty-two months*. And multiplying 42 by 30, the number of days assigned by the ancients to each month, we discover its correspondence with the other form of expressions by St. John, namely, 1260 days. And opening this mystery by the key given to us by the Lord to the prophet, Ezekiel iv. 6, namely, "I appoint thee each day for a year," we arrive at the true time of the enemy's duration, namely, 1260 years. Now, our Divine Master has pronounced his blessing on those who read and understand. Hence, while we search into this, it is delightful to derive courage and consolation from the assurance of the approaching downfall of this Man of Sin. From the year 260 or 270, down to the close of the reign of Constantine, the great Antichrist was born and cradled. Certain rites and superstitions, which were derived from paganism, and peculiar to popery, were introduced into the Christian world, by several individuals. Add the 1260 years to these respective dates, and we arrive at the times of the glorious Reformation; when the Man of Sin received what may be called his first death-blow. But the year 606 is the date of the consummation of the Pope's *spiritual* power. He was then made UNIVERSAL BISHOP, or Pope. These two numbers being added, brings us to the year 1866; when we expect a glorious deliverance from his *spiritual* tyranny. And, finally, the Pope became, in prophetic language, "**THE BEAST**," in 756, when he gained the triple crown, and became a temporal and ghostly power. Adding these two numbers, we arrive at the year 2016, when he will be ut-

terly destroyed in the light and glory of the ushered in Millennial day!

It is generally understood, I believe, by all judicious commentators, that this fierce and sanguinary power will put forth its desperate, persevering, and last struggle, for some time preceding its final overthrow. I am inclined to believe that our readers will admit that we are now living in that very period. The struggle is simultaneous on the continent of Europe, and especially in Britain, Ireland, and the United States. The reckless desperadoes of the Jesuit sect, revived by Pope Pius VII., in 1814, are now enacting in Europe, and in our republic, the very scenes which formerly convulsed every nation in Europe. The present struggle is a desperate one. We are in the midst of it, and it is high time that each one of us should, like our brother BERO, buckle on our armour, in good earnest. This anomalous and persecuting power is pouring in upon our republic its colonies, and invading armies. It must be obvious to every intelligent person, who examines it carefully, that it is *not*, strictly speaking, a *Christian church*, or, a *religious system*, derived from the Holy Bible; if it were, we should not apprehend danger from it, to our free institutions, and our holy religion. We apprehend no danger whatever from any one of all the various denominations of the Christian world. The spirit and pursuits of all these are essentially different from those of the Roman Catholic sect. It is a great *POLITICAL* engine, cunningly contrived, and put together by the genius of the mere men of the world, and men of pleasure; for the purpose of obtaining power and dominion over men. Hence it is admirably adapted to abstract the wealth of communities, and nations, and turn it into its own treasuries. Two results follow the steady and continued operation of this *political* religion. On the one hand, the lay population of the nation under it, waxes poorer and poorer; and that "church" waxes richer and richer. It cost Spain fifty millions, annually, to support this ghostly and tyrannical power; which sat as an *incubus* on her. The old Mortmain law of England was enacted for the express purpose of preventing the Pope's tax-gatherers, the Roman priests, from gaining to "the church" the whole landed property of England!

On the other hand, wherever Romanism gains the ascen-

dency, pure religion, and sound morals, wither and die under its blighting doctrines, rites, and priesthood. Were it a true Christian church, the diffusion of its spirit and influence, would make man happy, industrious, steady, temperate, and thence above want. The true church of God has, usually, been poor. The world's church—the Pope's church—is rich. Were Rome a Christian church, it would revive, and sustain Christianity, sound doctrine, genuine godliness, and pure morals. But, no, it is merely a great **POLITICAL ENGINE**, moved and propelled by men of the world, who feel it necessary, for profitable ends, to wear the mask of *religion*. The great leading sects of Romanism are waked up. The Jesuits take the lead. They are all in full operation, in our republic, and in Europe. Those emissaries of Rome, the successors of those who have convulsed every nation in Christendom, and shed the blood of the saints in torrents, are all now labouring in the one only thing in which they can all agree; namely, to undermine, and ultimately, destroy, the Protestant religion; and Protestant liberty, and, with these, our republican institutions.

We implore the candid, and very earnest attention of every liberal-minded man, who abhors every thing like "a persecuting religion" to this subject. This denomination of **POLITICAL** religionists are absolute exclusives in the hopes of salvation. No man under heaven is right but themselves! All except themselves are hopeless reprobates! It is a boldly avowed dogma of Romanism, that *not one soul can be saved out of the pale of their sect!* This is not an unjust imputation. Pope Pius's creed thus closes, after an enumeration of the novel doctrines, idolatrous rites, and marvellously superstitious ceremonies of the Romish church: "This is the true Catholic faith; *out of which no one can be saved*; extra quam nemo salvus esse potest." Hence no charity can be cultivated by the genuine Romanist. In proportion as he rigorously clings to his faith, he hates all his dissenting fellow men, with a zeal proportioned to the strength of his faith in his church. Hence his unsubdued bigotry. He reasons not. There is no use in his hearing reasons. His church is infallible. She cannot err; she never has erred. All, of course, who differ from her, are in **MORTAL SIN!** Hence a thorough bred Romanist, under the zealous training of his priest, looks on the Protestant, just as

one who meditates slaughter and death, looks on his intended victim, who is soon to perish! Hence, instead of that liberal charity, he nurses the deepest bigotry. Instead of that open-hearted and heaven-born benevolence, entering into his soul, and urging him forward in overcoming evil by doing good, he is taught to nurse a gloomy misanthropy, and a cruel and unchristian bitterness of heart, toward all who differ from his priests, and his religion. Hence, that characteristic, and prompt disposition to resort to personal violence and bloodshed, when truth and argument from a Protestant arrow, happens to penetrate their dark and gloomy hearts! In the bosom of every bigot and priest-ridden fanatic, in all false religions, and in the bosom of all idolaters, there burns a hidden, but fierce flame, which nothing but blood can quench! The murderous crusades against the Waldenses, the atrocious massacres of Ireland and France, and the dungeons, the racks, and fires of the Inquisition, are melancholy demonstrations of this. To this, we beg a hearing from every generous and high-minded man, whose soul is deeply imbued with the spirit of our republican liberty, in this land where every thing like persecution, and an overbearing haughtiness of claims over the rights of others, are viewed and treated with abhorrence. This, we assure you, is an essential element, in the composition of Romanism. It is, in its very nature, a persecuting religion. It is very true, we admit, that *some* Protestants have persecuted their fellow men for their religion. But let no Roman glory in uncovering the nakedness of our forefathers. For no one of them did persecute, who did not learn the cruel lesson of persecution in the bosom of Rome. Besides, when they persecuted, it was in the very face of the Holy Bible and their creed, and just in proportion as Protestants have advanced in their march of truth and godliness, farther and farther from Rome, all the disposition to persecute has vanished utterly away.

But it is quite otherwise with Romanism. It is a necessary and essential part of its creed and its practice, to use violence against those who differ from it in religion. It makes no concealment of this. It boldly avows it in its creed. It has unblushingly taught and practised the dogma, that "*no faith is to be kept with heretics!*" It even proceeds to draw proofs from *reason!* It declares all those

who differ from it, to be *heretics*; and heretics are pronounced by the court of Rome, to be *the worst of murderers!* Because *they murder men's souls* by leading them away from Holy Mother, Rome. Hence "they ought, as other murderers and mankillers, to be put to death." Every body knows that this doctrine is avowedly taught in the notes of the Roman version, called "The Rhemish New Testament." I simply refer to the notes on Matt. xiii. 29; Luke ix. 55; Heb. x. 29; Rev. xvii. 6. In all these notes this is the uniform dogma inculcated, namely, that *all heretics, wherever Holy Mother has the power, are to be "deprived of their goods, exiled, or executed."*

Their *sainted* worthies teach the same. For instance, St. Thomas Aquinas lays this truly Roman Catholic doctrine; "Hæretici possent, &c. Heretics may not only be excommunicated, but *justly killed.*" Thom. Aq. ii. 11, and iii. 58. And Bellarmine in Lib. iii. cap. 21, *De Laicis*, sustains a long argument in defence of "the time-honoured custom" of putting heretics to death. He pronounces it a *necessary duty* to do so. He fetches his zealous arguments from civil law, from canon law, from *Scripture*, from the fathers, and from *reason!* I beg the attention of our philosophical and political fellow-citizens to this last form of Romish argument. "It is a benefit," says he, "to the heretic himself to be sent out of the world as soon as possible. For the longer he lives, the worse he becomes; and if he be thus sent off, his *hell will be so much lighter!!!*"* It is a considerate scheme of mercy, then, which lights up the fires of Smithfield; which digs the dungeons of the *merciful* inquisition. It is the mercy of considerate priests which invents the rack, and superintends all the characteristic operations of every appalling death form in the *AUTO DA FE!!!* Verily, such "tender mercies of the wicked are cruel."

In view of all this, we would unite our voice earnestly with that of our brother Berg, in making an earnest appeal to every Christian in our land. Dear brethren, materials

* Those who may not have access to Bellarmine, or to St. T. Aquinas, can see numerous quotations collected in our *Letters in the Roman Catholic Controversy*. New York, second edition, p. 343, &c.

are here laid before you to show you that, in reality, every essential doctrine of the gospel has been corrupted by this Antichristian power of Rome. To the one supreme object of worship, they have added hosts of idols and new-made gods. They profess to believe that the humble Mary is *the Mother of God*; and actually lays her imperial commands on him!!! The church of God they have converted into a temple of idolatry. Instead of a gospel ministry, they have revived the office of priests, *who offer sacrifices*. Instead of our New Testament altar, Christ, on whom all Christians offer up their spiritual sacrifices of prayer, praise, and new obedience, they have reared an altar of idols. Instead of resting their hopes on the atoning blood of our Redeemer, who has "bought the church with his own blood," they have caused the mass to be repeated weekly as a sacrifice for the sins of *the quick and the dead*! Instead of justification through our Redeemer's atonement, through faith, without works of merit; they dispense pardons by the priest, and cleansing by holy water, by priestly absolution, and the fire of purgatory; and thus they reject the Holy Ghost in his blessed work of grace. We have exhibited to you a full specimen of the blasphemies in their avowed worship of Mary. Can you persuade yourselves that those who do, in this enlightened age, advance such revolting doctrines, and practice such gross idolatry, and make saints of those who taught them such impieties, do really either know or believe in the ONE LIVING AND TRUE GOD? Do any of the heathens profess to change their "*mola*," or small round cakes into their divinity, and then eat him up!!! There is nothing in ancient or in modern paganism that can surpass this in respect of impiety and degradation! It is not to be wondered at that they have lost the true object of divine worship! It is no wonder they have blotted from their creed all the essentials of the gospel! With them there is *no* regeneration of the heart. They call this fanaticism. With them there is *no* free grace. With them every thing is *sold*, from *holy water* to the *mass* and *extreme unction*! With them our Redeemer is not the only and all-sufficient intercessor. As his atonement is displaced by the mass, so his advocacy is transferred into the hands of Mary and a host of canonized saints! Read, then, the following pages of our brother Berg, and look upon the wide field of moral

desolation around you, from which is sent forth the heart-rending cry of perishing souls! The Roman Catholic church exhibits a truly missionary ground, urgently demanding our speedy and earnest interposition. Let us hasten to combine our efforts to convert to the Lord Jesus Christ, the slaves of Romanism and priest-craft. Their souls are as precious as ours; and can you name another darker or a more bewildered people than they are? The Roman church is "the land of graven images, and they are mad upon their idols." Jerem. iv. 38.

We make our appeal also to every patriotic, political man in our republic. This, we beg you to remember, is not merely a *religious controversy*. We have been summoned to the defence of our free institutions against an invading foe,—the household troops of the Roman despot, and the emissaries of the Holy Alliance. There is no mistake on this point. We have here shown you out of their own creed, that Romanism always unites church and state in the very worst of tyrannies; namely, tyranny over the conscience, and tyranny over the bodies of men! And hence, just in proportion as these bigoted and fiery religionists gain ascendancy among us, they march on vigorously to the overthrow of our fair Republic! I will give you *two* extracts to show you that the Holy Alliance are giving an impulse and direction to the movements of the colonies of Jesuit priests and laymen poured in upon us. And first, I must remind you that the leading member of the Holy Alliance is the patron, he and his prime minister Metternich, of the Leopoldine Missionary Institute of Vienna, who send in these emissaries upon us. The *first* extract is from Lord Brougham, whom you all know to be a shrewd observer of the movements of the enemies of liberty. In a letter to Dr. Parr, published in the South Carolina Observer in 1824, he says: "Whether the Holy Alliance will be mad enough to persist, remains yet to be seen. I believe, however, that they are in a dilemma. For, if they remain passive spectators of the complete establishment of democracy all over the *new* world, the despotic thrones of the *old* world will be held by a somewhat frail tenure!"

My *second* extract speaks out still more clearly. It is from the famous Schlegel, the creature and tool of Metternich, and the emperor. In vol. ii. sect. 17, on History,

p. 286, he thus breaks out against our Republic: "The real nursery of all these destructive principles, the revolutionary school of France, and the rest of Europe, has been **NORTH AMERICA**. From **THAT LAND** has the evil spread over many other lands, either by natural contagion, or by arbitrary communication." By force of arms they well know they can never extinguish the light, nor stop the progress of liberty, the child of the glorious Reformation! ✓ If ever our liberties can be destroyed, it is to be done by the vigorous combination and labours of the Jesuits. The memorable words of General Lafayette I repeat from one who heard him utter them: "If ever the liberty of your Republic of America be destroyed, it will be done by the Roman priests; *so beware of them!*" These, the servants of the Holy Alliance are accordingly in full operation over Britain and the United States, doing their master's foul and treasonable work. It is, therefore, your duty, as public guardians, to take good heed, and see that the Republic receive no damage from these crafty enemies!

Christians and brethren in the holy ministry, we bring our urgent appeal to you also; as we urge on your attention these instructions and solemn warnings of our faithful brother, Mr. Berg. We call on you to watch the movements of the foreign Jesuits among us, who have convulsed all Europe in former times, and are now again at the same game! They are pursuing their systems of conspiracy and subjugation by every possible means, and every variety of ways. With foreign funds they erect, in all prominent points, splendid edifices, and they invite and tempt our youth to witness and unite in their pompous and imposing superstitions. They throw a false veil over their monstrous system by means of their English books and feigned discourses. Like Milton's demon, they labour too successfully "to make the worse appear the better cause!" They are making a desperate and persevering effort to obtain in their own hands, the education of our Protestant sons and daughters, especially those of the more wealthy and influential of our fellow-citizens. They have originated a conspiracy to obtain, by all possible arts, large funds out of our Public School treasury, to support their own corrupting and sectarian schools! And as a religious body, they move in a mass in politics, ready to support those who will lavish on them the

highest pecuniary favours.* At the same time, they affect the most extraordinary liberality, and make very plausible appeals to Protestant high-mindedness, and their *usual* unstinted charity. Priests and lay-brothers are sent forth all over the land, to do their master's work in any form or way; particularly *as teachers of our youth!* They attempt to bribe, but more generally to overawe the press. They gravely encourage the fears of weak and timorous Protestants, that very serious danger is really to be apprehended to the property, the churches, and the persons of those who venture out boldly to oppose papists! And they flatter and caress the timorous and half Protestants in the community in their attempts to persuade us to let papists alone, and suffer them quietly to pursue their conspiracy, unmolested, against our liberties, and our holy religion! In view of all this, we beseech every MAN of you to come out as honestly, as faithfully, as gallantly as our beloved brother, Mr. Berg, has done, in the pulpit, and by the press.

Let all scholars and lovers of science, also, unite with us in opposing the Roman sect, which has proved itself the avowed enemy of popular education; and which, of course, keeps its votaries in utter darkness. Look at their population in Mexico, South America, and Spain. Alas! they are deplorably ignorant, and covered with the darkness of moral death. Hasten to oppose the progress of this sect in our land, which attempts to draw our youth into their schools and colleges, which are at least a century behind our Protestant seminaries in point of literature. One fair proof is before you. Look into their Pope's BOOKS, PROHIBITORY, and EXPURGATORY. All our principal classics in English, are in the list of books utterly prohibited! All our best histories; our best poets, as Milton; our best philosophical books, as Locke, Paley, Dugald Stewart, are not allowed to be opened, far less read, by papists. What, then, must be the state of education among them? They have no adequate substitutes for our standard works.

Let every lover of the HOLY BIBLE, who delights in a

* This was avowed in a speech, lately, at a meeting of the clerical members and laymen of the Roman Catholic church when forming their scheme to obtain *public funds* from the New York City Corporation for their schools.

pure version, and in its universal diffusion among the people, come up promptly to our aid, in stemming the torrent of Romanism. The Pope has again and again denounced Bible societies; particularly Pope Leo XII., and the present Pope, Gregory XVI. "By their perverse interpretations," says Leo XII., "they (the Bible societies) turn the gospel of Christ into a human gospel; or, what is worse, into the gospel of the devil!!!"* And allow me to give you specimens of the versions they use. Genes. iii. 15: "I will put enmity between thee and the woman; and thy seed and her seed: *SHE* (the Virgin Mary) shall crush thy head, and thou shalt lie in wait for her heel." Matt. iii. 2: "Do penance, and believe the gospel." Luke xiii. 3, 5: "Unless you do penance, ye shall all perish." Acts xiii. 22: "Do penance for this thy wickedness." Ephes v. 31, 32, speaking of marriage, this version says: "This is a great sacrament; but I speak *in* Christ, and *in* the church." Heb. xi. 21, this text they translate so as to afford *divine* authority for the use of images, thus: "By faith Jacob, when dying, blessed each of the sons of Joseph: *and worshiped the top of his rod!!!*" See *The Doway Bible*; New York edit. of 1836.

I shall give you a specimen, also, from the Bordeaux edition of the New Testament, by the divines of the Louvaine. Acts xiii. 2: "As the apostles offered the sacrament of the mass and fasted, &c." 1 Cor. iii. 15: "He shall be saved, yet as by the fire of purgatory." And that text in 1 Tim. iv. 3, "Forbidding to marry," they render thus: "Condemning the sacrament of marriage."† Let your hearts be stirred up against this Antichrist, by zeal for the Lord of Hosts; and sustain with fresh vigour the cause of the Bible society.

To our Roman Catholic fellow men, we would present our urgent and most respectful appeal. It can be neither your interest, nor ours, to be deceived. You must break the chains thrown over you. You have immortal souls to be saved or lost. By the love of God, and the bowels of mercy in Christ Jesus, we implore you to read, study, pray,—

* See his "Encyclical Letter" of 1824, pp. 16, 54—57, Cramp's Text Book of Popery, p. 60, note.

† Cramp's Text Book of Popery gives more specimens, pp. 66—68.

think for yourselves. What right has a ~~staf~~staf, selfish, and avaricious man, called a priest, to lord it over your soul and conscience? Have the courage to shake off this cruel despotism,—this system of espionage,—this system of plundering you, your wife, and your children. Look into your own Doway Bible. There you see this “Man of Sin,” and devouring “Beast,” plainly predicted, and fully described. Open your eyes, we beseech you, to the word of God. Your Creator never can deceive you: your priest for ever deceives you! Christ offers you grace, and salvation “without money and without price.” All that the priest can give you, is sold for his own idol of money. He robs you of your property. His priestcraft will, alas! rob you of your souls. Oh! for Jesus Christ’s sake, “turn ye, turn ye, why will you die?” “Believe in the Lord Jesus Christ, and you shall be saved.” Read the following pages of our brother Berg with attention, and a candid heart, lying frankly open to conviction. The priest, like the horse-leech, is ever crying ‘Give,—give;—your money; I demand your money, for my blessings; my masses; my prayers!’ But this beloved minister of Christ asks none of your money. He seeks not yours, but you, for your everlasting salvation. As often as Friday returns, and the priest “*prohibits certain meats*,” see ye not the very man, and the very system of Antichrist, as foretold by St. Paul? As often as you look upon a priest, whom the Pope forbids to “*marry*,” do you not see the slave of the “Man of Sin,” as foretold by St. Paul, who was to forbid his priests to *marry*? Hear ye not this plain and loud voice of God to you. Listen, then, to the sober, and pious instructions which our brother brings to you all, while he offers to you Christ, the only Redeemer, and with him all his blessings, as free as the air you breathe! “Seek ye the Lord, while he may be found; call ye upon him, while he is near.”

Finally: To the AMERICAN YOUTH we would bring our most urgent appeal on behalf of this common cause of our country and our God. You are, young gentlemen, to be, in due time, the active citizens, legislators, magistrates, and ministers of Christ in this republic. Your country’s destiny, its weal and its wo, are soon to be in your hands. Show yourselves to be the worthy, the gallant, and devout sons of your venerable forefathers! Take good heed, we implore

you, also, that neither our holy religion, nor our free republic, sustain any damage, from these fierce, and unprincipled colonies of Jesuits, priests, nuns, and laymen, who are charged with the execution of the revolutionary plots of Rome, and the Holy Alliance. Be not deceived with the cry of the ignorant and designing, that this is merely a *religious controversy*, and no more. We are invaded secretly and slyly by the fanatical troops of a great foreign power, which approaches us under the mask of religion. Our beloved brother has, here, stript the vizard of religion off its face, and shown it in its true colours. Yet it may be that it cares not how many assaults be made, in exposing its idolatry, its superstition, and its fierce bigotry and fanaticism; provided our "holy Protestants," and godless politicians, will only favour it with their forbearance, and quietly allow it to do the work effectually, of their foreign master, in undermining, by all possible means, our fair and flourishing republic. The present watch-word of Rome is, "Be still,—but work harder than ever!"

We implore you to bestow your careful attention on the movements of this fatal enemy. Make yourselves masters of its plans, its policy, and its aims. Although self-styled "*a religious*," it is a mere *human policy*, foreign in its origin; foreign in its support; importing foreign vassals; and sending a most destructive foreign influence over our land. Its Pope and priests are crafty politicians; mere men of the world, and reckless men of pleasure. It is, as a system, in the hands of a foreign enemy of our country, precisely what the Koran is in the hands of the Grand Turk, and his muftis. It is a tremendous weapon, wielded against peace and order; the hilt of which is at Rome! It is as intolerant in politics, as in its *unique* creed. Its spiritual head claims the right to tax the subjects and citizens of other nations. It interferes with the internal regulations of governments, and the affairs of every country. As "vicar of God upon earth," the Pope claims power over all civil magistrates. It has dethroned chief magistrates: dissolved civil governments: suspended commerce: annulled civil laws: and, to gratify its lust of gold, and its unbounded ambition, it has thrown whole nations into utter confusion! It has, for centuries, waged a war of extermination against **THE RIGHTS OF MAN; THE LIBERTY OF CONSCIENCE; AND THE**

FREEDOM OF THE PRESS! It has aimed, for ages, at universal dominion over the bodies, property, and souls of men! And to accomplish these ends, it has spared no one; and it spares not the holiest men, nor holiest things. To accomplish its diabolical ends, it has employed dungeons; and chains; and racks; and gibbets; and fire; and sword!! The history of Europe, my honoured young friends, and fellow-citizens, is the continuous demonstration of these terrific facts! "I speak as unto wise men; judge ye what I say."

And be assured, **YOUNG MEN OF AMERICA**, that if ever, by your culpable negligence, and want of zeal, these sons of Belial should gain the ascendancy, and power, in our land, which they aim at, backed, as they are, by Rome, and the Holy Alliance, they will re-enact all the bloody tragedies of Roman Catholic Europe; which will make the ears of every American citizen to tingle! Under **ALMIGHTY GOD, THE PROTECTOR** of our country, it is in your power, **YOUNG MEN** of America, to cause this enemy's "arm to be clean dried up, and his right eye to be utterly darkened!" And our beloved brother, Mr. Berg, and all of us, I trust, will go with you, shoulder to shoulder, with one heart, and one cheering war-shout, under the banner of **THE CAPTAIN OF SALVATION**, in achieving the glorious victory! And our watchword, as we advance in the defensive war, as well as offensive, is, **CHRIST'S CAUSE AND CROWN; GOD, AND OUR COUNTRY'S SALVATION!**

W. C. BROWNLEE.

New York, Sept. 3, 1840.

P R E F A C E.

WHENEVER a book that wears the aspect of controversy, is added to the multitude of volumes that are daily issuing from the press, the public may reasonably ask the cause of this addition.

It is not the writer's intention to apologize for the publication of these lectures. When they were delivered, it was not originally his purpose to let them assume a permanent form; but they were demanded, and nearly one-half of an unusually large edition was engaged before the work had left the press.

I shall never apologize either to the people of my own charge, or to the public, for preaching and writing against popery; for I am not ashamed of the gospel of Christ; neither am I afraid to lift up my voice and to cry aloud against the abominations of the Man of Sin; and to rebuke, so far as my influence extends, the impudence of Antichrist. Many Protestants have, of late, by a singular and false liberality, accustomed themselves to regard the church of Rome as a part of the church of Christ, and while they all profess to believe that the papal system is fearfully corrupt, they yet recognise it as belonging to the true Catholic church. Upon what grounds this concession can be justified, I do not know. If the prophecies relative to the Man of Sin are literally fulfilled in the Romish apostacy, and no unprejudiced man with the Bible before him will venture to deny it, then how can we give place for a single hour to those who teach that Romanism is Christianity? What fellowship has Christ with Antichrist? What communion has light with darkness? If both reason and Scripture reply that they have none, and that their union is naturally and morally impossible, then how dare any man join what God has forever put asunder? For Romanists themselves, I trust I cherish no other feelings than those which every Christian man should harbour; but for the system of popery, the "mystery of iniquity," "in all its deceivableness of unrighteousness," and in all the shades and grades of its known and unknown abominations, I do entertain the most

heartly abhorrence. I believe it to be the Arch-deceiver of precious souls, and "the Master-piece of Satan."

The reader of the following pages will understand that many Roman Catholics were present at the delivery of these lectures; and the writer can and does cheerfully testify that, with one or two exceptions, the strictest decorum was uniformly observed by them. There were muttered threats of vengeance it is true, but as they proceeded invariably from the "lewd fellows of the baser sort," it would be unjust to impute to respectable Romanists the sins of their weaker brethren.

Whilst it was no part of my design in these lectures to wound the feelings of any man, it was not consistent with my purpose, either through fear or favour, to conceal the truth. I have spoken and written what I conscientiously believe to be true, and am prepared to review my book at the bar of God.

For the arguments employed, I alone am responsible; for the facts adduced as illustrations of principles, I have uniformly given my authority when obtained from any other source than my own observation; nor have I, except in a single instance, quoted from an anonymous writer, and in this isolated case, the author presents a well-known and respectable endorser. The doctrines of Romanists I have derived in every instance *from their own books*, and have stated their own arguments as fully and fairly as I could. I have, in every case, given the best argument I could find in their authorized books, in favour of their peculiar tenets; but if in any matter I have through inadvertence been mistaken, it will afford me pleasure to rectify my error.*

That the Lord may bless his own testimony, and set his seal to every sentiment in this book which accords with his holy will, and apply his word with power to the heart of every sincere inquirer after truth, is the sincere prayer of

THE AUTHOR.

Philad. Sept. 1, 1840.

* The work which I have followed as a text-book of Romanism, is called the "Grounds of Catholic Doctrine;" to this I refer under the abbreviation of "Grds. C. D."



LECTURES ON ROMANISM.

INFALLIBILITY.

2 Cor. i. 24.

**"NOT FOR THAT WE HAVE DOMINION OVER YOUR FAITH, BUT ARE
HELPERS OF YOUR JOY; FOR BY FAITH YE STAND."**

ONE of the dearest privileges of a freeman, is the right of conscience. The liberty of worshipping God according to its dictates, is one of the choicest blessings of genuine freedom; for the absence of this inherent right, no other privileges can atone. The government which denies it to its subjects is a despotism, and the people who submit to be deprived of liberty of conscience are *slaves*, whether their consent be voluntary or constrained. No man has a right to give away this birth-right; much less to take it away from another.

The word of God acknowledges no other mode of promulgating the knowledge and worship of Jehovah, than moral means. It uniformly repudiates physical force. It tolerates no carnal weapons in the prosecution of the spiritual warfare, for the kingdom of Christ is not of this world. All power is committed to the Saviour. He sways a sceptre of universal dominion; heaven and earth are obedient to him, and yet he never interferes with the free-agency of his intelligent creation. He sets before them the motives furnished in his word. He draws arguments from time and

from eternity; from heaven, earth and hell; but he always respects the moral constitution which his own hand first conferred upon his rational creatures. It is true, mere moral suasion without the quickening power of the Holy Spirit would never regenerate the soul; but the influence which the Spirit of God exerts is always moral, and never physical. The whole genius of christianity, therefore, acknowledges the right of free choice.

It is the boast of our country and the brightest ornament of our civil institutions, that every man has liberty to worship God according to the dictates of his own conscience. But it is right that we should give with meekness and fear, a reason of the hope that is in us to every man that asks it; and if it is just that we should give a reason to others, it is certainly not unjust that we should ask one of them. Hence the privilege of free discussion follows as an inference from liberty of conscience. The day is over, I trust, when an examination of the tenets of those who differ from us so widely, who are so diametrically opposite to us as Romanists are, can be construed as "persecution." From my heart I pity the man who cries out "persecution" so soon as his principles are investigated; and I pity the cause that needs such an advocate. We take no man's rights from him, when we inquire into and expose his creed. If I can show, (and by the help of God, I think I can,) that the Romish church makes unwarrantable and arrogant pretensions, I do not trench upon the rights of my Roman Catholic friends one single hair's breadth. They have a right to their opinion; I have a right to mine; but as *truth* should be the object of all our investigations, we ought carefully and candidly to weigh every grain of evidence for or against our peculiar tenets. Besides, the cry of "persecution" will come with a very poor grace from "Holy Mother," when it is notorious that her churches are

forever ringing with denunciations of Protestants, those high-handed rebels against her authority!

My brethren, it is a sense of duty, and not inclination that has induced me to call your attention to the subject of Romanism. I have no pleasure in controversy, and if the matters in dispute between the Protestant church and that of Rome involved no fundamental difference in opinion and practice, I should never have opened my lips to speak about them. But when we have reason to believe that the more odious features in the system of popery are carefully concealed by its advocates, it becomes the duty of Protestant ministers to cry aloud. They owe it to God and to their church, and they owe it to souls who may be on the verge of embracing a pernicious delusion, to lift up their voice like a trumpet! It has been the favourite policy of popish priests to represent Romanism as a harmless thing, and if they ever succeed in making this impression general, we may well tremble for the liberties of our country. It is a startling truth that popery and civil and religious liberty cannot flourish on the same soil; popery is death to both! The voice of a thousand years' history attests the fact, that wherever the Pope has ruled, despotism has been at home; and present experience confirms it. I can challenge the whole world to show me an acre of the ground which the Pope claims as his, and which is ruled by his influence, that does not groan under his cruel yoke! Is Romanism a harmless thing? Look at Spain and Portugal, at Italy, or Cuba, or South America, and then let any honest man reply, and I will abide by his verdict! Now, remember, it is the standing boast of the Romish church, that she is always and everywhere the same. She claims to be infallible. She cannot err! Who does not see that consistency with her own principles compels her to yoke the liberties of this country to her car just so soon as she can do it? The in-

fallible church that gloried in the active zeal of the holy inquisition in burning hundreds of thousands of heretics, would of course rejoice could she grace an Auto da Fé to-morrow with a few hundred Protestant ministers. She openly avows her persecuting principles—in her standard works, and in the sanguinary decrees of her councils, which are not only unrepealed, but irrevocable. The annotation in the Rhemish Testament on Matt. xiii. 29, is as follows :

“The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole church, and commit the matter to God’s judgment in the latter day. Otherwise where ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance and hazard of the good ; they may and ought by public authority, either spiritual or temporal, to be chastised or executed.”*

I do not mean to say that *all* the members of the Romish church in America, or that the great body of them are the enemies of civil liberty. I know that some of our best citizens are members of this persuasion ; but I do say that the system of popery necessarily ends in despotism whenever its real principles are developed and fairly carried out. But I waive this matter for the present, as I intend to resume it hereafter.

How different is the spirit of Paul from that of the popish church. The apostle says in the text, “ Not that we have dominion over your faith,” &c. or, “ not because we lord it over you through the faith.” The apostle did not “ lord it over God’s heritage.” The faith of the disciples was to be advanced only by exhortations and admonitions, and if fatherly chastisement was to be administered, it might be done even by the apostles only in accordance with the suggestions of the Holy Spirit,

* Rhem. Test., p. 44. New York. 1834.

and not at their discretion. (1 Cor. xii. 9.) But the church of Rome claims absolute dominion over the faith of the whole world. By asserting her infallibility in matters of doctrine and practice, she endorses all the abuses and abominations which have at any time prevailed under her sanction. Though many of her own writers have condemned them, yet she cannot do so without subverting the foundations of her supremacy. So far from relinquishing the claim to infallibility, she curses all as heretics who question it.

The prerogative of entire freedom from error, is openly arrogated by Papists, in behalf of their church. In the "Grounds of Catholic Doctrine," published with the approbation of the Authorities of the Romish Church, amongst sundry "strong reasons," and strange perversions of Scripture, advanced in support of Roman infallibility, we find the following query, which I quote in order to prove that this high prerogative is really claimed.

"How then could it be possible that the whole body of these pastors and teachers of the church, who, by virtue of these promises, were to be for ever guided into all truth, by the Spirit of Truth, should, at any time, fall from the truth by errors in faith?"* The promises to which these words refer, are those exceeding great and precious ones, which are still made "to us and to our children, and to as many as the Lord our God shall call;" but which never were made to "the whole body" of pastors and teachers of any persuasion, but only to those, who individually seek the precious influences of the Spirit by humble, persevering prayer. No man can truly say, that he is filled with the Spirit merely *because* he is a minister of Christ, much less, because he has been ordained by a Romish Bishop. The residue of the Spirit is with the Lord Jesus Christ, and every man, and every mi-

* Grda. of C. D., p. 17,

nister, will receive the Holy Spirit in his sanctifying power, only in answer to prayer. I shall not stop to prove that the *whole body* of the Romish priesthood has not always been composed of the holiest of men. Papists must prove that there never have been wicked priests, if they wish us to believe that the whole body of their pastors and teachers have been so fully endowed with the Holy Spirit as to render it impossible that they should err in matters of faith; for we Protestants always judge of the tree by its fruits: we require our brethren to show us their faith by their works. The fallacy of the argument contained in the Grds. of C. D. is easily exposed by a simple statement of facts.

Unfortunately for the validity of this claim to infallibility, there is a wide discrepancy of opinion relative to the precise quarter in which it is to be found. Some lodge this attribute with the Pope; others ascribe it to the councils; others to the Pope and councils combined; and others say it is to be found in the church in her diffusive capacity.

I will prove that infallibility belongs neither to the Pope, nor to the councils, nor to the Pope and councils, nor to the church in her diffusive capacity.

1. We will begin with his Holiness. The Jesuits stoutly upheld the doctrine of the Pope's infallibility, in former days; what they now think in relation to the question, is not so easily determined; I believe they are not agreed among themselves.

Pope Gregory I., who lived in the latter part of the sixth century, has left the following language on record: "I confidently affirm, that whosoever calls himself, or wishes to be called, Universal Bishop, is the forerunner of Antichrist."* Was Gregory infallible? If so, the Pope is the forerunner of Antichrist.

* See Gregory's Epis. Bk. vi. Letter 30.

Pope Gelasius declared, most solemnly, that it was sacrilege to administer the communion in only one kind—to give the bread to the laity, and withhold the cup. Was Gelasius infallible? If so, the Church of Rome is guilty of sacrilege.

We learn from history, that, at one time, there were three rival Popes, all contending earnestly for Peter's chair! Were they all infallible? And if not, which of them was? Benedict XIII., Gregory XII., and Alexander V., of happy memory, were each of them, at one and the same time, the supreme head of the church, and hurled their anathemas at one another, certainly not in apostolic style, inasmuch as Paul commands Christians "to bless and curse not." Were these three Popes all infallible? If so, they were all accursed.

Moreover, they all consecrated bishops and created cardinals, and exercised their papal and ecclesiastical functions. Gregory constituted Gabriel Condolinerio a cardinal. This man afterwards became Pope, and assumed the name of Eugenius IV. Our brethren often boast of their apostolic succession; but the line is wretchedly entangled here, and there is no other way of unravelling this mystery of iniquity, but Alexander's short and easy method with the Gordian knot. But, alas! this cuts the Pope's infallibility in twain, and makes sad desolation in "the apostolic line of succession." For the ordinations of these three rival Popes were all valid, *de facto*, and have, since their day, multiplied into many thousands, who have derived episcopacy and priesthood, from at least two corrupt fountains. There is not a bishop or priest in Italy or France, or in America, that is infallibly sure that there is no flaw in his title.* But this is

* For a detailed account of the "scuffles" between the three Popes, see *Hist. of Popery*, 4to, Vol. I. pp. 182—185. London. 1736. Also, Spittler's *Geschichte des Pabstthums*, p. 193. Heidelberg, 1826.

by no means the only schism in the infallible church. In the fourteenth century there was a fierce contest between popes and anti-popes, for fifty years. Boniface VIII., of blessed memory, in his "*Unam Sanctam*," a famous bull, which was revoked by Clemens V., (another infallible,) made it an article of faith, necessary to salvation, that the temporal sovereignty of the Popes is above that of the kings. The following is given, as a part of the reasoning by which this article of faith was proved. "In principio deus creavit cœlum et terram : (In the beginning God created the heavens and the earth.) It is not 'in *principiis*,' in the beginnings ; therefore, there is but one authority to govern the world. St. Peter said, 'Here are two swords :' therefore the Pope, his successor, has two swords, that is, two powers. At the time of the deluge, there was but one ark, and one Noah, therefore, there is but one church, and one supreme head in the world. The powers that be are ordained of God, says St. Paul ; therefore the temporal power is subjected to the spiritual powers, that it may be ordained, or put in order. It belongs to the spiritual power to judge whether the temporal power does well or ill ; therefore it can suspend and transfer it. Kings as well as subjects are subjected to the power of chiefs ; for they belong to the flock. Therefore the Pope can depose them." Such is the reasoning, which pope Boniface VIII. published as pontifical oracles in the bull "*Unam Sanctam* !"*

Popish infallibility was fairly committed in the case of Galileo. Pope Urban and his learned inquisitors condemned the philosophy of the immortal astronomer in the following words. 1. "The proposition that the sun is the centre of

* Court of Rome, p. 305. Philad. J. Whetham. 1837. This work is written by a Roman Catholic, a firm believer in the *spiritual* supremacy of the Pope.

the world, and immoveable from its place, is absurd, philosophically false, and formally heretical, because expressly contrary to the Holy Scriptures. 2. The proposition that the earth is not the centre of the world, nor immoveable, but that it moves, and also has a diurnal motion, is also absurd, philosophically false, and, theologically, considered, at least erroneous in faith." Poor Galileo was constrained to choose between a recantation of his theory, or martyrdom to the first principles of astronomy. He chose the former as the less of two evils, and very gravely recanted upon his knees; but, upon rising up, he whispered to one of his friends, "The earth moves *yet* though!"

The following summary of the characters of different Popes, as described in history, may suffice to show that his Holiness has not always been infallible.

Boniface VIII., Calixtus III., John XXIII., and Boniface IX., were notoriously covetous. Bennet XII., Adrian IV., Celestine III., Innocent IV., Alexander III., Gregory XIII., Clement V., VI., and VII., Boniface VIII., Paul II., John XXIII., and many others, were proud as Lucifer. Indeed, who was not that ever wore the triple crown? Silvester III., and all his successors, for nine or ten Popes together, were professed conjurors. Those, who were abominably lewd and licentious, are too numerous to mention. Famous cheats were Alexander III., Boniface VIII., Celestine V., and Benedict X. Murderers were John XII., Gregory V., John XIII., Boniface VII., Benedict IX., Innocent III., &c. Many Popes were fomentors of discord and jealousies, which cost thousands of lives. Several Popes have been schismatics; two, and even three rivals having contended for the supreme authority at once. These schisms varied in duration, from two, six, seven, thirteen, sixteen, and twenty to thirty-nine years; and, during these periods, their Holinesses cursed each other, and fought against each other; so

that multitudes were sacrificed to their cruel ambition. These may appear hard sayings, but those who are acquainted with history, know that they are but too true.

2. Where then shall we find this sacred deposit, which has been left in the care of the Church of Rome? Some Romanists point us to the councils, and tell us we shall find it there. The council of Basil, I would premise, expressly decreed, that, "if once the pernicious error were admitted that councils may err, the whole Catholic faith would totter." Let us bear this in mind, for I think we shall soon see, not only that councils may err, but that, themselves being witnesses, they have made very gross mistakes. I cannot discover that any accredited author in the Romish church has ever pretended that the councils were composed of men who could not possibly err in their individual and private capacity.

I confess I cannot see how one infallible is to be constituted out of five hundred fallibles: and I bless God, that my salvation does not depend upon my explaining this mystery. But, now for the facts. Roman Catholic writers reckon eighteen œcumenical or general councils, though they are not themselves agreed as to the exact number. A volume might be written on the contradictions and discrepancies between them; some condemning what others approve, one council anathematizing its predecessor, and in turn anathematized by its successor. So that even supposing the first œcumenical council, the Council of Nice, in 325, to have been infallible, it would puzzle cardinal Bellarmine himself to determine, where this prerogative was to be found by the time that the last council convened at Trent, in 1545.

Not to weary you by a prolix detail of the contradictory decrees of these councils, I will just appeal to the following well known historical facts,

It is universally acknowledged that the Council of Elvira decided against the worship of images in the early part of the fourth century. This council strictly enjoined, that neither paintings nor images, representing the person whom we adore, should be introduced into churches. Notwithstanding this interdict, images continued to be introduced. In the year 754 a council at Constantinople formally condemned and forbade the practice; yet this very council was declared to be illegitimate by the second Council of Nice, which met in 787, and ordained the adoration of images in unequivocal language. "I confess, and agree, and receive, and salute, and *adore* the unpolluted image of our Lord Jesus Christ, our true God, and the holy image of the holy mother of God!" Contrast this edict with the decree of Pope Gregory the great, 200 years before; in which he says, "*Omne manufactum adorari non licet—Adorari imagines omnibus modis, veta.*" "It is not lawful that any thing made with hands should be worshipped. By all means forbid images to be worshipped." The decree authorizing image-worship was not suffered to remain undisputed, either in the west or east. It was reversed by one council in 794, and again by another in 814; and, in 842, it was re-enacted, and so on, until the councils had completely worn out all their claims to infallibility!*

3. The next opinion is, that the Pope and General Council together are infallible, i. e. When a General Council is called by the Pope, when he presides in it, either in person or by his legates, and when he confirms its decrees, then they are infallible. But, with preceding facts before us, it will be hard to understand how a fallible Pope, and a fallible council, can become infallible by their union. Two ciphers will not make a unit. Two wrongs will not make

* See Faber's Difficulties of Romanism. pp. 41—43.

one right. Besides, if infallibility depends upon the conjunction and agreement of a Pope and General Council, the Church of Rome cannot be always in possession of it, because she has not a General Council always in session. Just so soon as the council breaks up, and parts company with the Pope, infallibility is at an end. But, waiving this objection, if we turn to history, we can show you decrees of a General Council, confirmed and reversed by the same Pope; we find Popes confirming decrees acknowledged to be directly opposite to Scripture. The Council of Constance decreed, Pope Martin V. coinciding, that the laity should receive the communion in one kind only, and yet acknowledged that Christ instituted it in both kinds. The Council of Trent, confirmed by Pope Pius IV., decreed that service should be performed in the Latin (i. e. an unknown) tongue, in direct contradiction to St. Paul, who asks, "Except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air." Now I do not believe that there is any passage in the Bible, or the Rhemish Testament, by which it can be satisfactorily shown that Paul's opinion was to be considered good authority only until Pius IV. and the Council of Trent should decree to the contrary; and, therefore, as Paul certainly was infallible in matters of doctrine, and the Pope and council differ from the apostle, I shall adhere to Paul's view, the bishops and doctors of Trent, to the contrary, notwithstanding.

4. Another opinion is, that infallibility resides only in the Church Universal; i. e. in the whole body of the Roman Catholic church, wherever diffused. So that, although neither the Pope nor councils, whether separately or conjointly, may be considered infallible, yet when their decrees are acknowledged by the whole Roman church, they are then to be regarded as of indisputable authority. This

opinion has enjoyed the favour of some of the greatest and most learned men of the Romish church.

If all that is asserted were simply that the Christian Church Universal, and every member of it, cannot err in matters absolutely necessary for salvation, I do not see that Protestants need object to the claim. Though, when we admit this, we do so, not because the individual members of the Christian church are infallible, but because our Saviour has promised to maintain a church to the end of the world; and has declared, that the gates of hell shall not prevail against it; and because those who err in any thing that is essential to salvation, by that very error, cease to be members of the church of Christ. This, however, will not answer the purposes of the Romanists. They claim infallibility, because, in their opinion, it is absolutely necessary that there should be an unerring interpreter of Scripture, and judge of controversies, to whom we may have recourse in all emergencies. (This plea I shall consider presently.) Is the universal church such an interpreter? If it is, then all the members of the church of Christ, out of all kindreds, and nations, and tongues, and people, must meet in solemn conclave, whenever any new question of doctrine or practice is to be decided. Do not tell us they can delegate their infallibility to representatives, who may assemble in general council. That has been tried, and the experiment has been unsuccessful.

I repeat it then, If infallibility is the prerogative of the Roman Church, in its diffusive capacity, before any decision relative to doctrines or morals can be given, there must be a general assembly of all the faithful; and, until the consent of at least a majority of the members of Holy Church has been obtained, the decree, on their own terms, can challenge neither their assent nor ours.

I have now reviewed the four different opinions which

obtain, or have obtained in the Romish church relative to infallibility. And here I might dismiss the subject, were it not that an appeal is made to the Scriptures. From this test no Protestant wishes to shrink. "To the law and the testimony," is our watchword; "if they speak not according to this word, it is because there is no light in them." Show us the plain texts of Scripture—give us the words of the blessed Jesus himself, assuring us that the true church is infallible, and that the Romish church is the true one, and every honest believer in God's word will give up the point. Before I attempt an examination of the Scriptures upon which this doctrine is professedly reared, I must say that it is very hard to believe our Saviour should give promises to his church that can do it no good. For surely it is plain the church is none the better for its infallibility, if nobody can tell who has it. To appoint an infallible interpreter is of no use, unless you know who the interpreter is, and where you are to find him. Besides, in order to establish from Scripture their claim to infallibility, it is absolutely necessary for Papists to beg the question—argue in a vicious circle, i. e. take for granted the very thing they want to prove. Ask them, "How do you know from Scripture, or from fair inference from it, that your church is infallible?" The answer of course is, "The church has so interpreted the word of God." "Well, but why am I bound to believe your interpretation?" "Because the church is infallible!" Can any thing be more ridiculous! On the same principles I can prove that *I* am infallible, and that no body is so beside myself; and I can prove it from Scripture too.

Cardinal Bellarmine, of no mean authority among Romanists, quotes in proof of the Pope's infallibility, those words of the Saviour to Peter,—"*Simon, Simon, behold Satan hath desired to have you that he may sift you as*

wheat ; but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren." Bellarmine tells us that the true meaning of this text is, that our Lord obtained two privileges for Peter : 1st, That he himself, however strongly tempted by the devil, should never lose true faith. 2d, That neither Peter as pontiff of Rome, nor any other of his successors in that See, should ever teach any thing contrary to the true faith. On what principles of exegesis these two doctrines are contained in the text, it would puzzle the Pope himself to determine. However, the Cardinal finds them there, and says, moreover, "The first of these privileges did not, it may be, descend to Peter's successors ; but the second doubtless did. In other words : Peter's successors might lose true faith, and consequently lose their souls and perish eternally ; but it is impossible that they should make a mistake in any doctrine or decree issued *ex cathedra*. All the proof that the learned Cardinal adduces that this is the true meaning of the Scriptures is, that seven Popes have said so! *Seven Popes have said so!* Rome has spoken, the controversy is decided! The Saviour's meaning is, I think, somewhat different from that which Cardinal Bellarmine supposes.

The time was at hand when the Lord Jesus was to be betrayed into the hands of his enemies. He knew that this would be a sore trial of the faith of his disciples. He knew the bold impetuosity of Peter, and foresaw the fearful overthrow to which the self-confidence of his disciple would expose him ; therefore, he addresses himself to Peter as the person who was most in danger. All the disciples needed our Lord's prayers upon this occasion, and no doubt he prayed for them all ; but Peter's case was far the most urgent, as the sequel showed, and as the Saviour knew, and therefore he prayed for him especially that his faith might not fail. How this passage can be honestly applied to the

Popes, I cannot conceive ; and how it can prove that Peter's successors were all to be infallible, poses my judgment completely. Any reader of common sense knows that these words were addressed to Peter in allusion to the fearful perjury of which he so soon became guilty. They must be doctors of very great acuteness who can find in the words addressed to Peter, relative to his fall, a proof of his infallibility, and they must be very acute indeed who can discover in them satisfactory evidence of the infallibility of every Pope, who sits in Peter's chair. But suppose it were even so. Take for granted that the Cardinal's interpretation is correct, and that we have Scripture to prove the infallibility of Peter and his successors, I would ask, why are not the successors of Peter at Antioch infallible as well as those at Rome ? You know Peter was bishop of a church at Antioch seven years before he was bishop at Rome. Ah ! if you were to put infallibility at Antioch, you would spoil every thing. Keep it at Rome ; it belongs there ; and so the less we say about Antioch the better ! I will only add, that if the infallibility of Peter and his pretended successors is assured to us by the Saviour's prayer that Peter's faith might not fail, then every man whose faith fails not must be infallible. " But," says the Roman Catholic, " be so kind as to read Matt. xvi. 18." Here it is : " And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Does this prove Peter's infallibility, even supposing Peter to be the rock on which the church is built ? Read a few verses farther. " Then Peter took him and began to rebuke him, saying, be it far from thee, Lord ; this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan, for thou art an offence unto me ; for thou savorest not the things that be of God," &c. Was Peter infallible ?

Among the many texts of Scripture quoted by Romanists,

some are adduced as proofs of the infallibility of the Pope, e. g. "Thou art Peter, and upon this rock," &c. "And I will give unto thee the keys of the kingdom of heaven," &c. "Simon, Simon, Satan hath desired," &c.* Other scriptures are understood as conferring this important attribute upon councils. "He that heareth you heareth me, and he that despiseth you, despiseth me." "Where two or three," &c. "Lo! I am with you alway, even to the end of the world." Then, again, there are texts to prove the infallibility of the church universal. "If he neglect to hear the church, let him be to thee as a heathen man and a publican." "The church of the living God, the pillar and ground of the truth," &c. &c. Now I cannot find any thing in any one of these texts, nor in the context, which gives the least shade of plausibility to the arrogant claim which the Romish church rests upon them. But as it would take too much time to go over each one of them separately, I am willing for argument's sake to let their proofs pass for all that they think them worth, and what is the result? Some of these texts prove the Pope to be alone infallible. Others prove that a general council is infallible. And others, again, that the church universal has this prerogative; and all these contradictory propositions must be true if the Scriptures, which they quote, are to the purpose. Now I apprehend this proves more than Romanists want; it gives them a great deal more infallibility than they know what to do with.

I come now to the last great argument, the big gun in the battery of infallibility. I will state their strong reason as forcibly as I can. "Must it not be horrid impiety to suppose that divine Providence has so little concern for the cause of truth; and the blessed Jesus so little care for the welfare of the church, as to have left no certain, infallible

* Matt. xvi. 18. Luke xxii. 31, 32.

method of deciding all controversies, and coming at truth and the real sense of Scripture? If the church is not a visible and infallible tribunal, always competent to settle differences, what must become of her, and what must become of truth? Will not a thousand heresies be broached that will tear out her very bowels, rend in pieces the seamless coat of Christ, and hold up the tattered fragments of the Saviour's robe as the standards of orthodoxy? Thus we have Episcopalians, (though they are not so bad as other heretics,) Lutherans and Reformed, Presbyterians, old and new, and Baptists, and Methodists, and Herrnhuters, and a hundred sects besides, which we cannot enumerate. There must be somewhere a judge to pronounce and decide. Protestant heretics cry out with Isaiah, 'To the law and to the testimony!' 'To the law and to the testimony!' But Scripture is so far from ending controversies, that it is well known to have been the occasion of them. There is not a heretic but quotes it, and endeavours to impose upon weak minds by his false glosses. In many instances, the sense is so obscure and doubtful, that the interpretation which heretics give of it seems as plausible as that which the church herself affixes. It is plain, therefore, there must be a living, speaking judge to interpret the dead letter of Scripture; a judge from whose decision there can be no appeal!" This is the grand argument, the strong prop of infallibility. It amounts to this; that that "God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," in so unintelligible a manner, that no Scripture can be properly understood except by the successors of Peter, and the unerring councils of the Romish church! There must be an infallible interpreter of Scripture, and that interpreter is the church of Rome! Protestants are inquisitive, you know, so permit me to ask, "Who says that these

things *must* be so?" Has the Lord Jesus Christ said so? No! Has John asserted it? Never! Has James or Paul or Peter, or any one of the apostles left it on record? No! Is there any passage in the Old or New Testament, that explicitly confers this authority upon the church? There is not. Where then do you find it? In the canons of the Council of Trent! and lest any man should still be faithless, let him remember that all who do not believe in these canons, were anathematized by acclamation at the close of this infallible council!

That is hard, to be sure; but heretics are so accustomed to anathemas, that they cannot or will not see much force in such arguments. But, I am asked, did you not tell us a moment ago, that there was no text in the Bible which condemned the private interpretation of Scripture? I did. What do you make then of the passage which says, "No Scripture is of any private interpretation?" Indeed, I never met with such a text. I have heard it quoted, but if I were to be burned at the stake to-morrow for the failure, I could not find it. I will read what I do find, however, 2 Pet. i. 19—21. I will quote the passage as I find it in the Rhemish Testament, "And we have the prophetic word more sure: which you do well attending unto, as to a candle shining in a dark place, until the day dawn, and the day-star arise in your hearts. Understanding this first, that no *prophecy* of Scripture is made by private interpretation."

This shows merely that the prophets were inspired by the Holy Ghost, and has nothing to do with the question of the church of Rome's infallibility as an interpreter of Scripture. Where then, I ask again, is the warrant for this proud claim? I am sure it is not in the Bible! But though reason and Scripture are against it, the church of Rome cannot let go this arrogant assumption without losing her hold upon the

consciences whom she binds and looses at her pleasure, and therefore, she says "there must be an infallible interpreter of Scripture, and I am that interpreter." God has not said so; but here the Man of Sin rises up, exalts himself above God, and dictates to the Almighty, chiding him for his neglect, and rectifying and supplying the mistakes and omissions of Omniscience!

But, farther. I deny the necessity of any such judge, to determine all controversies in religion, because *it is not necessary that all such controversies should be decided*. There are a great many disputed points, upon which honest and holy men can and do differ, without affecting either their interest in the favour of God, or the peace of the church. I can love my Baptist, and Methodist, and Episcopal, and Lutheran, and Moravian brethren, with a pure heart, fervently, though there are minor points on which I would differ from them all.

Moreover, such a judge of controversy, if it existed, and even if its claims were allowed, could not prevent heresy. In their statements of doctrine, the apostles, of course, were infallible; yet heresies sprang up in their day. They could not err, because they were inspired by the Spirit of Truth; but this freedom from error extended only to matters of doctrine; for we find Paul rebuking Peter sharply, on a certain occasion, because he was to be blamed. Gal. ii. 11, &c.

There were divisions among the Corinthians, after all the pains that Paul took to reconcile them. And, even in the church of Rome, where infallibility flourishes in perfection, there are divisions, and sects more numerous than in the Protestant church. The Protestant church constitutes but one society, though there are different denominations. We acknowledge Jesus Christ as our Head. He is the invisible Head of his Church Universal. Romanists claim the Pope

as their Head ; and, as he is a visible Head, there is, nominally, more unity in their church than among Protestants ; but, really, there is a great deal less. There has been more difference between the Jesuits, and the Jansenists, and the different orders of monks, "white, black and gray, with all their trumpery," than between any Protestant denominations on earth.

Finally. There is no need of such an infallible judge, because the Lord God of heaven has promised the assistance of the Holy Spirit to all sincere inquirers after truth. "If any of you lack wisdom, let him ask of God, who giveth liberally to all men, and upbraideth not, and it shall be given him." This single text settles the whole controversy. God has promised to direct every one into the way of truth, who seeks counsel of him. It is his prerogative to govern the mind of man, and he will not give his honour to the Pope or to any other.

Brethren, if infallibility were an attribute of the church of Rome, she would long since have found out an infallible method for inducing the world to listen to her decisions. She has practised methods, however, which have not succeeded. She has censured, cursed, imprisoned, banished, tortured, committed to the flames, and doomed to hell and damnation, those who have questioned her authority ; but, blessed be God, neither the gates of hell, nor of Rome, have prevailed against the church of the Living God ! And they never shall, for the church of Christ is founded, not upon Peter, not upon a rolling stone, but upon the Rock of Ages ! "Other foundation can no man lay than that is laid, which is Christ Jesus." Upon this foundation, let me beseech my dear hearers to build. I entreat you, ye builders for eternity, look well to the foundation which you lay. There is a day of trial coming ; even now, the floods of death and of eternity are ready to roll in upon you ! Let the winds blow,

and the rains descend, and the floods come, and beat upon the house that is reared upon the Rock Christ Jesus ; it will not fall ; its inmates are safe ; they can smile upon the angry surge, and calmly look down upon the foaming waves as they dash their spray upon the Rock ! But, oh ! dear hearer, alas ! for you, whose building rests upon the sand ! Soon your sky will be mantled with the clouds of death, and the storm will burst with awful fury above your head. Then you will need a shelter ; and you will fly to your refuge ! It may be a tower so lofty that its top pierces the clouds ; and you may think, because it is so high, it cannot fall. But the floods will gather round it ; they will beat upon its walls ; the rains will descend ; the winds will blow with angry blasts. The house that is not founded on this Rock will be utterly destroyed ; it will fall, and great will be the fall thereof !



LECTURE II.

TRANSUBSTANTIATION.

Matt. xxvi. 26—29.

“AND, AS THEY WERE EATING, JESUS TOOK BREAD AND BLESSED IT, AND BRAKE IT, AND GAVE IT TO THE DISCIPLES, AND SAID, TAKE, EAT ; THIS IS MY BODY. AND HE TOOK THE CUP, AND GAVE THANKS, AND GAVE IT TO THEM, SAYING, DRINK YE ALL OF IT,” &c.

I NEED scarcely, at this time, dwell particularly upon the interpretation which is given, by the Protestant church, to these words of the Saviour. My object, at present, is to inquire into the meaning which the church of Rome affixes to them ; and, in discussing this subject, I hope to convince every intelligent and honest hearer, that the doctrine of the real substantial presence of the body and blood, soul and divinity of Jesus Christ, in this sacrament, is the first-born of absurdities.

The circumstances under which this ordinance was instituted, I need not now review. I presume all my hearers know, that this memorial feast was appointed when the blessed Saviour was about to offer himself a sacrifice on the cross ; and by this one sacrifice, which never has been, or can be repeated, to reconcile to God the whole world of believers.

Before I examine the doctrine of transubstantiation, I will

read the first canon under the head of "The Holy Sacrament of the Eucharist," in the acts of the Council of Trent.* "If any one shall deny that, in the most holy sacrament of the Eucharist, there are contained, truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ; or say that he is in it only as a sign, or figure, or by his influence, let him be accursed." "If any one shall deny that, in the adorable sacrament of the Eucharist, a separation being made, the whole Christ is contained in each element or species, and in the separate parts of each element or species, let him be accursed." According to this, every wafer which a Romish priest consecrates, with the proper intention, becomes the body and blood, soul and divinity of Christ, or becomes Christ, the whole Christ, therefore God! Nor is this all. If that wafer be divided into one thousand parts, and each one of these parts be again subdivided, and so on, ad infinitum, every one of these wafer particles is the whole Christ, is God; and whoever doubts this, is accursed! If this be true, Romanists are not guilty of idolatry, when they bow down and worship the host, (or consecrated wafer,) because it is no longer a wafer, but, by the wonder-working power of the priest, has become God. If this be not true, then the Papist is guilty of the very grossest idolatry.

* Si quis negaverit in sanctissimæ Eucharistiæ Sacramento contineri vere, realiter et substantialiter corpus et sanguinem unâ cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum: sed dixerit tantummodò esse in eo utin signo, vel figurâ, aut virtute; anathema sit.

Si quis negaverit in venerabili Sacramento Eucharistiæ sub una quaque specie, et sub singulis, cujusque speciei partibus, separatione factâ, totum Christum contineri; anathema sit.—Concil. Trid. Sess. xiii. cap. 8. Canon 1 and 3.

Among Protestants, and such as are not willing to surrender the use and testimony of their senses to a ghostly father, it is not considered necessary to expose the monstrous absurdity of this doctrine, by serious argument. The mere statement is sufficient. However, there are some who profess to believe it. Every Roman priest declares, under solemn oath, that he believes it; and all the faithful in the Popish church are commanded to believe it. And whoever doubts or denies the doctrine, is accursed; i. e., in so far as the anathema of the Council of Trent avails.

In discussing my subject, I shall prove the following points.

I. TRANSUBSTANTIATION IS CONTRARY TO REASON.

II. IT IS CONTRARY TO SCRIPTURE.

III. IT IS CONTRARY TO THE TESTIMONY OF THE FATHERS OF THE ANCIENT CHURCH.

IV. ROMAN CATHOLICS, THEMSELVES, PROBABLY DO NOT BELIEVE IT NOW.

However, I have no doubt many of them really think that they do believe it.

I. I am aware, my brethren, that I shall be met at the very threshold with the question, What! are we to believe nothing that is beyond the ken of reason? If so, where is the use of revelation? If reason is enough, then surely the church of Rome is justified in reprobating the free circulation of the Bible, which is all matter of revelation. Will my hearers remember that I say, not "Transubstantiation is *above* and beyond the reach of reason, and therefore I reject it;" but "it is *contrary* to reason." I believe many things that are above reason. I cannot understand the nature of the union between my soul and body; but I, nevertheless, believe it. I cannot understand how it is, that if a grain of wheat falls into the ground and dies, there appears presently the green blade, and, anon, the ear, and,

at last, the full corn in the ear; yet I believe it. These things, however mysterious, are not contrary to reason. When I say, that this doctrine is absurd, I mean something totally different from its being mysterious, and transcending the comprehension of the human intellect.

Were this the whole objection, I should consider the character of mystery as a strong argument in its favour, provided it exhibited the other marks of a divine origin. Human reason stands in the attitude of contradiction to that which it sees to be false; not to that whose magnitude eludes its grasp, and whose existence cannot be denied, although its mode is incomprehensible.

By reason, I mean that intellectual power by which we apprehend and discover truth, whether contained in first principles of belief, or in the arguments and conclusions from those principles by which truth, not intuitive, is investigated. This faculty is the production of the Almighty; without it, revelation would be useless; and, as God cannot contradict himself, there can be nothing in revelation which stands opposed to those first principles of eternal truth, which God has written upon the mind of every intelligent creature.

1. *One of these first principles is, that we are not to believe what is clearly contrary to the evidence of our senses.* The evidence of the senses is, I am sufficiently aware, one of the least certain means of arriving at truth. We have all heard of optical delusions and of the tricks of jugglers, if we have not all witnessed them, and we do not believe that men can really eat fire or swallow poison with impunity, though we cannot explain or detect the slight of hand and hocus pocus operation by which they seem to perform these feats or any others! In this case, however clear the evidence of our senses might be, we should distrust their testimony because we know the thing is, in its

very nature, impossible. The case before us, however, is different. The priests do not first effect an optical delusion, and then ask us to give up the evidence of our senses; they do not make the elements assume the form, the real appearance of the whole Christ, and present, by their magical influence, as many Saviours of the world as they have wafers, and then bid us believe, because we see; but the church of Rome commands me to believe that that wafer, after the pronouncement of the mystic words, "*hoc est corpus meum*," is really transformed into the body and blood, soul and divinity of Jesus Christ, is in short the real and entire Saviour, though my sight tells me it is a wafer still, and my touch tells me it is a wafer still, and my taste corroborates this testimony, and pronounces it to be a wafer still! As to the wine, the laity of that church have nothing to do with it, the priests "drink all of it," and declare they believe it to be blood, though taste and smell and sight are all against them! Now, if I admit this change in the nature of the elements, though my senses contradict me, how can I be sure of any thing which depends upon their evidence? If my senses have deceived me in relation to the bread and wine in this sacrament, they may deceive me in any and in every other case. If I have been eating the body and blood, soul and divinity of Jesus Christ, whilst my senses of sight and smell, taste and touch, declare that I have eaten nothing but bread, how can I be sure that I am not under some fearful delusion, when I think I am eating an ordinary meal? If I discard the evidence of my senses, how am I to be sure that I am alive? I must become a Pyrrhonist, and join the ranks of those philosophers, or rather, madmen, who made it a matter of conscience to doubt their own existence! But here the question, which has often been put by Romanists, may be suggested again to some mind, "Did not Christ turn water into wine?"

Unquestionably he did. "Why, then, may he not now turn wine into blood?" He certainly can do so now, there is nothing more difficult in the latter case, than in the former. But now let me answer your question by another. "When Christ turned the water into wine did it look like water after the change? Did it taste like water?" No. You remember the guests told the good man of the house that it was the best wine that had been produced at the feast! So when Moses, at the command of God, turned the rivers of Egypt into blood, the water was changed in its appearance and in its very nature too, and the evidence of this was, that all the fishes that were in those streams died, and the rivers became so corrupt as to threaten a pestilence! When the Saviour and the apostles performed miracles, they did not ask their hearers to give up the evidence of their senses, and to believe what they could see and hear and feel to be false. If, when the paralytic was brought to Jesus, the Saviour had merely said, "Arise, take up thy bed and walk," and had left the man upon his bed a cripple still, he would scarcely have established his divinity by such a miracle, even though he had repeated it a thousand times. In order to prove the reality of his resurrection, our Lord appeals to the senses of his disciples, "Behold my hands and my feet, handle me and see, for a spirit hath not flesh and bones, as you see me have: and when he had thus spoken, he showed them his hands and his feet." And what means did he employ to convince the still hesitating Thomas? "Reach hither thy finger, and behold my hand; reach hither thy hand and thrust it into my side, and be not faithless, but believing." This was the Saviour's mode.

Our Roman Catholic friends attach great weight to the testimony of the ancient fathers of the church. Tertullian, speaking of the degree of importance to be ascribed to the evidence of our senses, uses the following language. He says:

"We must not call our senses in question, lest we should doubt respecting their fidelity even in the case of Christ himself. Because if we question the fidelity of our senses, we might peradventure be led to say, that Christ delusively beheld Satan precipitated from heaven, or delusively heard the voice of his Father testifying of him, or was deceived when he touched Peter's mother-in-law, or smelt a different odour of the ointment, which he received for his sepulture, or tasted a different flavour of the WINE WHICH HE CONSECRATED IN MEMORY OF HIS OWN BLOOD."*

Let the Romish priests produce a change in the appearance and nature of the elements, and give us ocular demonstration that their wafer becomes God incarnate whenever they choose to say over it, with the proper intention, "*hoc est corpus meum*," and I will vouch for it, they will soon turn the world upside down, and every Protestant will become a firm believer in transubstantiation.

2. *Another contradiction involved in this doctrine is, that whilst the Eucharist is called a Sacrament, transubstantiation overthrows the nature of a Sacrament.* "What is a Sacrament? An institution of Christ, consisting in some outward sign or ceremony."† Can a thing be at once a sign, and the thing signified by it? If transubstantiation is true, then it can. The Sacrament of the Lord's Supper is a commemorative rite. The Saviour tells us, "Do this in remembrance of me." Can a transaction commemorate itself? If transubstantiation is true, then the Lord's Supper is not a Sacrament. It is not a sign, if it is the thing signified. If the bread and wine are changed into the body and blood, soul and divinity of Christ, they can no longer be called symbols or representations; they are the body and

* Tert. de Anim. in cap. de quinque sens. oper.

† Grds. C. D., p. 32.

blood, and not symbols. The absurdity of the position, that a thing may be at the same time a sign and the thing signified, may easily be illustrated. Among the Persians the idol Mithras was a symbol of the sun. Hence, on the principle that a symbol or image of a thing may be at once both the representation of the thing in question, and yet the identical thing itself, the idol, is, at once, both a symbol of the sun, and the literal identical sun which it symbolizes. Hagar, as we learn from St. Paul, allegorically represented Mount Sinai in Arabia. Therefore, if we adopt the Romish principle, Hagar was not only a symbol of Mount Sinai, but the proper identical mountain itself. "The consecrated wine," says Clement of Alexandria, "represents the blood of Christ."* Therefore, on the same principle, the wine is both the symbol of Christ's blood, and the identical blood itself! If the principle holds good in this case, it must obtain in the others.

3. *The doctrine of Transubstantiation involves a mathematical impossibility.* According to this doctrine, whenever the words of consecration are pronounced, the elements become the real body and blood of Christ in the very place where they were consecrated, although Christ remains at the right hand of the Father in heaven. And remember, it is not only in two places that this entire body must be at one and the same time, but in places without number. Wherever the sacramental rite is performed, in the cloisters of Italy, in the cathedrals of Austria, throughout all Europe, in the cities and towns of America, and wherever in the wide world any of the faithful are to be found; in the chamber of the dying, in the cell of the recluse, in the dungeons of the convent, wherever the consecrated wafer is exhibited, there is always present the whole body of the Redeemer!

* Clem. Alex. Paedag. lib. 2. c. 2. p. 158.

Now, the essential properties of body must belong to the body of the Saviour, or it ceases to be body, and all the comfort which the believer derives from the resurrection and ascension of the blessed Redeemer, is taken from him. But it is one of the first and most undeniable axioms of truth, that no material substance can be at the same moment in more than one place; and to this law the body of the Saviour must be subject. By his Spirit, he still pervades all things, and upholds all things by the word of his power; but as the risen and exalted Head of his Church, he is bodily in heaven and there only. But, I am asked, "Will you dare to impugn or limit the omnipotence of God? Are not all things possible with God?" I answer, every thing is possible with God, that is not contrary to his nature. "But cannot God work a miracle?" He can. But this is not a miracle, it is an absurdity, a contradiction. God cannot deny himself, and it is impious to suppose that he would do so. This insult cast upon the divine attributes proceeds from them who boldly represent him as doing what would be contradictory to his nature, in order to support a monstrous figment of their own creation! Contradictions destroy themselves, and are equivalent in their result to nothing at all. If, then, we ascribe to the omnipotence of God, the power of working contradictions, we dignify his omnipotence by saying that He is able to do what amounts to absolutely nothing.

Now, the doctrine of transubstantiation plainly involves interminable contradictions, e. g. It supposes the bread to be turned into the broken body of Christ, when he himself was present with his disciples, and his body was not yet broken. For if a popish priest can, by merely pronouncing the words "*hoc est corpus meum*," turn the wafer and wine into the real body and blood of Christ, then surely, on their own principles, Christ's pronouncing them would certainly

have effected it, for this was the leading instance to all the rest. Well, then, here was his natural body entire and whole before their eyes; he took up the bread, and spoke these words, "This is my body," when lo! the bread became his broken body! So he had two distinct bodies at the same time, one entire and the other broken! Is it not remarkable that not a single expression of surprise is recorded as having dropped from any one of the disciples when they beheld this most marvellous of all miracles? But, my brethren, I shall not follow out the train of palpable absurdities involved in this irrational and monstrous doctrine. Enough, I presume, has been said to prove that it is contrary to reason. I proceed to show,

II. *Transubstantiation is contrary to Scripture.* In this branch of my subject, I will first consider those texts which are quoted by Roman Catholics in favour of their doctrine, and in the next place I will produce texts which are directly opposed to it.

The Scripture proofs adduced in the Grds. of C. D. are the following, (p. 41.)

1. Matt. xxvi. 26. "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them and said, drink ye all of it, for this is my blood of the New Testament which is shed for many for the remission of sins." Mark xiv. 22, 24. "Take, eat, this is my body. This is my blood of the New Testament, which was shed for many." Luke xxii. 19. "This is my body which is given for you; this do in remembrance of me. This cup is shed for you." 1 Cor. xi. 24, 25. "Take, eat; this is my body which is broken for you. This cup is the New Testament in my blood." To these quotations, the following note is appended: "Which words of Christ, repeated in so many places, can-

not be verified without offering violence to the text any other way than by a real change of the bread and wine into his body and blood."

In the abstract, the expressions "this is my body," and "this is my blood," are doubtless capable of the literal as well as the figurative construction. Hence the only fair test by which this passage may be examined, is that of general analogy; and I shall, therefore, inquire whether, on any legitimate ground, the Romish exposition can consistently be admitted. The Bible abounds with expressions which are, by common consent, regarded as metaphorical, e.g. "The Lord God is a sun and a shield." Again, the Lord is said to be "a Rock," a "Fortress," &c. (Ps. lxxxiv. 11.) Jesus says, "I am the true vine." Again, he says, "I am the door;" and again he tells us, "I am the way." Now we consider these as strictly analogous to the expressions, "This is my body, and this is my blood." If you insist upon the literal construction of these last words, I cannot see why we should not understand the others literally also. If you tell us that Christ says emphatically, "*This is my body.*" I reply, Paul just as emphatically says, "*That Rock was Christ.*"

But even on their own terms, our Latin friends are involved in a difficulty. If they understand these words literally, then in order to be consistent, they must repudiate every thing figurative in the words of institution. Let us read the 27th verse, "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." All of what? All the wine, to be sure! But there is not a word said about wine here. "He took the *cup* and said, Drink ye all of it." Those who insist upon the literal interpretation, must swallow the *cup*. "For this (the cup,) is my blood of the New Testament which is shed for many for the remission of sins." Now, abandoning all figurative

construction, it must be plain to every man of common sense, that it is not the wine, but the cup which must be turned into the real blood of Christ! Here then is a dilemma, from which I cannot see any possibility of escape. The figurative explanation must either be adopted, or else the literal one must be consistently carried out. If you understand our Lord's language to have been metaphorical, you give up the doctrine of transubstantiation! If you adopt the literal interpretation, then you must swallow the cup entire as it is, for it is the *cup* of which Jesus says, "This is my blood of the New Testament," &c. Let our friends choose whichever horn of the dilemma they prefer. But if we read the following verse, (29th,) I think that will throw still more light upon the subject. "I say unto you, I will not drink henceforth of *this fruit of the vine* until that day when I drink it new with you in my Father's kingdom." I was somewhat curious to know what Pope Pius 4th, or his commentator, would say concerning these words of the Saviour, which are in immediate and necessary connexion with the preceding verses, and I discovered, upon again examining the Grds. of C. D., that the commentator had given proof of very great discretion, for which I must accord him all the credit he deserves. *He says nothing at all about it.* He does not quote *the text itself*, neither does he even remotely refer to it, and for the very sufficient reason, that it subverts the whole theory of the real presence. "I say unto you, I will not drink henceforth of *this fruit of the vine*."* Here we have our Lord's own explanation of his own language. The liquor which he had called his blood he still denominates, after consecration, "this fruit of the vine." Now, if the liquor after consecration, was still the "fruit of the vine," I cannot comprehend how it should

* Doway Bible, Matt. xxvi. 29.

have been literal human blood. I proceed with the quotations from Scripture adduced by Romanists.

“1 Cor. x. 16. ‘The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?’ Which interrogation of the apostle is certainly equivalent to an affirmation, and evidently declares that in the blessed sacrament, we really receive the body and blood of Christ.”

I think it evidently declares just the contrary. Paul says, the “bread which we break.” Now the bread is not broken until *after* the consecration. When that has taken place, according to Romanists, there is no more bread there; it has become the body and blood, soul and divinity of Jesus Christ; yet Paul calls it “the bread which we break.” I am sure it is evident that Paul and the Romish church are at variance here. Moreover, if you still insist upon it, that the Saviour said, “This is my body,” and that therefore we must understand him literally, you put Paul at direct variance with his Divine Master. For, in this case, that identical substance which Christ declares to be his real flesh, Paul as plainly pronounces to be bread. But let us proceed to the third quotation.

1 Cor. xi. 27—29. “Whosoever shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the body of the Lord.”

The same difficulty, which I have just exposed, is found again in this passage. Paul speaks of the elements as “bread” *after* their consecration. He says that they who partake of these symbols unworthily, i. e. without a proper sense of their guilt as sinners, and without feeling true sorrow for their sins, “are guilty of the body and blood of the

Lord; are chargeable with treating them contemptuously, and thus contract a share of the guilt of those who wounded his sacred body, and shed his precious blood upon the cross. Hence the apostle adds, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The word (*ατιμα*) rendered damnation is usually translated "condemnation or punishment." The passage does not mean that the unworthy partaker commits a mortal sin, for which there is no forgiveness to be obtained upon repentance. No, dear hearers, "the blood of Jesus Christ cleanseth *from all sin*." But here I find a question proposed, upon which no little emphasis is laid.

"Now, how should a person be guilty of the body and blood of the Lord, by receiving unworthily, if what he received were only bread and wine, and not the body and blood of the Lord? Or where should be the crime of not discerning the body of the Lord, if the body of the Lord were not there?"

I answer because the bread and wine are accredited symbols of the Lord's body and blood. They represent the Saviour's sacrifice of himself upon the cross. His body then was broken for sinners. His blood then was shed for us; and in this memorial feast, in which we commemorate the Saviour's passion and his dying love, we call to mind his sufferings and death, by virtue of which every penitent believer finds pardon and complete redemption. Those who partake unworthily, by the very act despise that sacrifice, and thus are guilty of the body and blood of the Lord. "They tread under foot the Son of God, and count the blood of the covenant an unholy thing." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The papist cannot con-

ceive how any man can be guilty of the body and blood of the Lord, unless he eats and drinks the literal flesh and blood of the Master; "neither can he know these things, because they are spiritually discerned." But the closing sentence propounds another query. Before I answer this question, and I will do it in as few words as are used in propounding it, I beg leave to refer you, for one moment, to the original. 'Ο γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτοῦ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. Every one, at all familiar with the Greek, knows that the literal meaning of the word διακρίνω is, "to make a difference; to discriminate;" this is also the original meaning of the Latin word *discerno*, from which we have the English word *discern*. To "discern," then, properly means to "make a distinction," or a "difference." In this sense, our translators employed it. "He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body;" i. e. "not making a difference between the Lord's Supper and an ordinary meal." That this was, in the apostle's mind, is evident from the context. Before he gives the words which he had received of the Lord, relative to the institution of the sacrament, he uses this language: (1 Cor. xi. 20—22.) "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." It seems there were some in the church at Corinth, who perverted sacramental seasons, by making them occasions of feasting, rioting, and drunkenness. To this Paul refers, when he tells them that they who eat and drink unworthily incur punishment, not discerning the Lord's body; not mak-

ing a difference between the sacramental feast and any other. And he goes on to say : " For this cause many among you are weak and sickly, and many sleep." They had been visited with judgments for their profanation of this ordinance. At the close of the chapter Paul sums up his admonitions by telling them, " If any man hunger, let him eat at home, that ye come not together to condemnation." The word discern, therefore, in this passage, is not used in the popular acceptance of seeing. This is the meaning, however, affixed to it in the Grds. of Cath. Doct., no other signification will make sense. " Where should be the crime of not discerning the Lord's body, if the body of the Lord were not there?" I ask my Romish interrogator in reply, " Do you *discern* the Lord's body in the sacrament? Do you *see* his flesh and his blood, his soul and divinity? If so, show them to us. Your wafer is a wafer still, and not a body with limbs and sinews, flesh and blood. Unless you prove to my senses, that there is a real change in the elements, how am I to *see* the Lord's body? "Or where shall be the crime of not discerning the Lord's body if the body of the Lord is not there?"

I proceed to the last quotation from Scripture, adduced in the Grds. C. D., p. 43.

John vi. 51, &c. " The bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore debated among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye shall have no life in you. Whosoever eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and

I live by the Father : so he that eateth me, even he shall live by me. This is that bread which came down from heaven, not as your fathers did eat manna and are dead : he that eateth of this bread shall live for ever."

Now, I suppose it will be conceded, that no one can better interpret the meaning of this Scripture than the Saviour himself. When he spoke of feeding the church with his own flesh and blood, both his disciples and the Jews understood him as speaking literally ; of this there can be no question ; for the disciples murmured, and the Jews were filled with indignation, and asked, "How can this man give us his flesh to eat?" But if our Roman Catholic friends will read a few paragraphs farther, they will find that the Saviour corrected the mistake of his disciples and the Jews, and taught them to understand him figuratively. "It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life." Now if this means any thing, it teaches that the Saviour's words were to be understood spiritually. But if they are to be taken literally, I can very soon show you that they will prove more than Romanists would wish to see established. "He that eateth of this bread shall live for ever." If this be understood literally, then it must mean that the mere partaking of the sacrament insures salvation. Now Romanists will surely not contend for this. They understand this passage as relating to the sacrament ; we say, it has no reference to it at all. But if it refers to the sacrament, then every one who partakes of it, is sure of eternal life. Judas partook of the Lord's Supper as well as the other apostles. Did Judas obtain eternal life ? What says our Lord ? "Have not I chosen you twelve, and one of you is a devil?" Luther, and Calvin, and Zuingli, and all the Reformers, who, according to Roman Catholic writers and priests, are now suffering the pains of hell, on account of their heresy

and apostacy, often partook of the real body and blood of Christ, whilst in communion with the church of Rome; and if so, Papists will have to agree with Protestants in believing that notwithstanding the anathemas of Popes and councils, Luther and his colleagues are safe.

Romanists place great stress upon the testimony of the fathers; and I will, therefore, quote for their farther conviction, what some of these fathers say concerning the very passage before us. Clement, of Alexandria, holds this language: "When our Lord says, Eat my flesh and drink my blood, he allegorically means the drink of faith, and of the promises; and, that our Lord is, by way of allegory, to them who believe, meat, and flesh, and nourishment, and food."

Tertullian says, "Our Lord expresses his meaning by allegory, and calls his word flesh, to be devoured by the ear, ruminated upon by the mind, and digested by faith." Eusebius again, says plainly, "His word and doctrine are flesh and blood." And the great Augustine gives us the following comment, which I recommend to the devout attention of all his admirers. "The words, which I speak unto you, they are spirit and life; as if he had said, *understand spiritually* what I have said. You are *not* about to eat this identical body, which you see; and you are *not* about to drink this identical blood, which they who crucify me will pour out. On the contrary, I have commended a certain sacrament to you, which will vivify you, *if spiritually understood*."*

But I must go on to the passages of Scripture, which directly contradict the doctrine of transubstantiation. I have shown, already, that all the quotations, claimed by Romanists, are decidedly against them. There is not a single passage in all those, which I have adduced from their own book,

* Augus. Enarr. in Psalm xcvi. Oper. Vol. viii. p. 397.

which does not bear witness against them. But, in addition to these, take the following: David, in Ps. xvi., says, "Thou wilt not suffer thy Holy One to see corruption." In the 2d of Acts, Peter, speaking by inspiration, tells us that this prediction was literally fulfilled, because Christ rose again on the third day, before corruption had taken place. It was, therefore, in accordance with the purpose of God, that the human nature of Christ should never see corruption. But, if transubstantiation is true, the purpose of God, in regard to the human nature of Christ, is completely frustrated. So far from the Holy One never seeing corruption, the literal flesh and blood of Christ sees corruption again and again, by the necessary process of digestion, every revolving year, and month, and day.

Again: The doctrine of the Latin church is, that in the celebration of the Eucharist, the priest offers up the literal body and blood of Christ to God, as a true and proper expiatory sacrifice for the quick and the dead. Hence it is a doctrine of the Romish church, that Christ is repeatedly offered. Contrast with this doctrine, the language of Paul, "Christ was once offered to bear the sins of many." Heb. ix. 28; and still more forcibly, "By the which will we are sanctified through the offering of the body of Jesus Christ, once for all." (Heb. x. 10.) And read, in addition, (1 Pet. iii. 18.) Christ hath once suffered for sins, the just for the unjust, that he might bring us to God." Here, then, we see the Romish church declares Christ is repeatedly offered, and the Bible declares, he was offered once, and but once—once for all. Transubstantiation is, therefore, clearly contrary to Scripture.

III. *I proceed now to examine the testimony of the fathers.* Upon this part of my subject I shall be very brief. Not only, because I would avoid trespassing, unduly, upon your patience, but for the additional reason, that I care very

little for the testimony of the fathers. They were not inspired, and though, no doubt, many of them were holy men, yet they were not infallible. If their opinions agree with the plain letter and spirit of Scripture, I am willing to listen to them; but if they broach doctrines which the wayfaring man can see to be contradicted, both by reason and revelation, they will have no weight at all with me. I acknowledge nothing as an authoritative rule of faith, but the Holy Scriptures. "As many as walk according to this rule, peace be on them and mercy, and upon the Israel of God." I am willing to admit, however, that the writers who lived during the first ages, particularly the first three centuries, enjoyed some opportunities of ascertaining truth which we do not now possess, especially with relation to matters of fact, and the early practice of the church. Now it is very plain, from the writings of the early fathers, that, until the fifth century, there is no distinct avowal in favour of the doctrine of transubstantiation; but, on the contrary, very decided testimony against it.

Whenever the early fathers descend to the strictness of explanatory definition, they plainly tell us, again and again, that the bread and wine are only figures of the body and blood of Christ, and so studious are they to avoid misapprehension on this point, that they actually assure us in so many words, that we do *not* eat the literal flesh, and that we do *not* drink the real blood of Christ, when we celebrate the Lord's Supper. Tertullian, who lived at the end of the second and at the beginning of the third centuries, uses this language; in his Third Book vs. Marcion 12th chap., at the close.* "God in your gospel has so revealed the matter,

* Tert. p. 237. "*Sic enim Deus in evangelio quoque vestro revelavit, panem corpus suum appellans, ut et hinc jam eum intelligas corporis sui figuram panis dedisse, cujus retro corpus in panem prophetes figuravit, ipso domino, hoc sacramentum postea interpretaturo.*"

calling the bread his own body, that you may hence understand, how he gave bread to be the *figure of his own body*, which body, conversely, the prophet has *figuratively* called bread, the Lord himself being afterward about to interpret this Sacrament." And again, in his First Book vs. Marcion, 9th chap. p. 174. "Indeed, up to this time Christ has reprobated neither the water of the creator with which he washes his people, nor the oil, with which he anoints them, nor the fellowship of honey and milk with which he feeds them as infants, nor the bread by which he *represents* his own body: for, even in his own sacraments, he needs the beggarly elements of the creator."* These are not second-hand quotations. I have taken them from a copy of Tertullian's works, edited by Erasmus, and published in 1530, which is in my private library. I am aware Romanists do not like Erasmus at all too well; they accuse him of having laid the egg which Luther hatched. However, as my copy of Tertullian is more than 300 years old, it could not have been altered to serve the purposes of heretics, when they attempt to show that the fathers did not believe in transubstantiation. But I will proceed to quote some farther authority. Cyprian, who lived in the third century, holds the following language, (see p. 315, vol. 5. of *Kirchen Vaeter*.) Speaking of the ancient custom of mingling water with wine in the Eucharist, he says: "By water we perceive that the people is intended; but by wine we may observe, that the blood of Christ is *represented*." (See also p. 312.) Clement of Alexandria, in the second century, speaks like a good sensible Protestant, "Inasmuch

* Sed illequidem usque nunc nec aquam reprobavit creatoris, qua suos abluit, nec oleum quo suos unguat, nec mellis et lactis societatem qua suos infantat, nec panem quo ipsum corpus suum representat, etiam in sacramentis propriis egens mendicitatibus creatoris."

as Christ declared, that the bread which I give you is my flesh ; and inasmuch as flesh is irrigated by blood ; therefore, the wine is **ALLEGORICALLY** called blood. For the word is **ALLEGORICALLY DESIGNATED** by many different names, such as meat and flesh, and nourishment, and bread, and blood, and milk ; for the Lord is all things for the enjoyment of us, who have believed in him.* Nor let any one think that we speak strangely, when we say that milk is allegorically called the blood of the Lord : for is not **WINE** likewise **ALLEGORICALLY** called by the very same appellation ?"† And again : " Be well assured that Christ also himself partook of wine ; inasmuch as he also was a man. He, moreover, blessed the wine, saying, ' Take, drink ; this is my blood,' the blood of the vine. The consecrated liquor of exhilaration, therefore, **ALLEGORICALLY** represents the Word, who poured himself out on behalf of many for the remission of sins."‡

Cyril of Jerusalem, in the fourth century, says, " Let us partake as of the body and blood of Christ. For under the **TYPE** of bread his body is given to thee ; and under the **TYPE** of wine his blood is given to thee ; that so thou mayest partake of the body and blood of Christ, being one body and one blood with him." (Catech. Mystagog. IV. p. 217.)

Augustine, in the fourth century, says, " The Lord, when he gave the *sign* of his body, did not doubt to say, ' This is my body.' In the history of the New Testament, so great and so marvellous was the patience of our Lord, that bearing with Judas, though not ignorant of his purpose, he admitted him to the banquet, in which he commended and delivered to his disciples, ' the figure' of his own body and

* Paedag. lib. 1. c. 6. p. 104.

† Ibid. p. 105.

‡ Ibid. lib. 2. c. 2. p. 158.

blood.”* One more quotation, and I will dismiss the Fathers for the present. Hear Pope Gelasius in the fifth century. “Certainly, the sacraments of the body and blood of the Lord, which we receive, are a divine thing: because by these we are made partakers of the divine nature. Nevertheless, the substance or nature of the bread and wine ceases not to exist; and assuredly, the image and similitude of the body and blood of Christ are celebrated in the action of the mysteries.” (See Gelas. de duabus Christi naturis. Bibliotheca Patrum, vol. 4. p. 422.) Give me leave, in addition to this testimony from antiquity, to mention a historical fact, which took place during the persecution at Lyons, A. D. 177. “The pagans wishing to ascertain the secret ceremonial of the Christians, apprehended their slaves and put them to the torture. Impatient of the pain, and having nothing to tell which might please their tormentors, the slaves, who had heard their masters say that the Eucharist was the body and blood of Christ, forthwith communicated this circumstance. Whereupon the tormentors, fancying that it was literal blood and flesh which was served up in the mysteries of the Christians, hastened to inform the other Pagans. These immediately apprehended the martyrs, Sanctus and Blandina; and endeavoured to extort from them a confession of the deed. But Blandina readily and boldly answered,—how can those, who through piety, abstain even from lawful food, be capable of perpetrating the actions, which you allege against them?”†

Misapprehending the true nature of the Eucharist, the Pagans fancied that the primitive Christians literally devoured human flesh, and literally drank human blood.

* Aug. Enarr. in Psalm iii. Op. Vol. viii. p. 7. See Faber's Difficulties of Romanism.

† Iren. Frag. apud Œcum. in 1 Pet. ii. 12, as quoted by Faber, p. 118.

Christians were tortured in order to obtain a confession, but they uniformly denied the existence of any such abomination in their religious worship! Now, I ask, could they with truth have denied its existence, if they had held the doctrine of transubstantiation? No! For then they must have been conscious that they were guilty of the very crime alleged against them, viz. that of literally devouring human flesh, and literally drinking human blood. But they uniformly denied that they did any such thing, therefore they did not hold the doctrine of transubstantiation!

Now, my brethren, with this evidence from antiquity before you, what would you think of the veracity of a popish priest, who in the face of the verdict of these Fathers, should gravely tell his auditory that their unbroken testimony is all in favour of "transubstantiation?" I will tell you what I should think, were I to hear any such assertion. One of two things is certain. The man who can make such a statement, is either lamentably ignorant, or else he is atrociously wicked. Why, my brethren, the early fathers, never heard of transubstantiation! It is a word that was not coined in the popish mint, until long after the last of the fathers, from whom I have quoted, had gone to his rest! The doctrine itself is a novelty. It is a heresy which originated in the fifth century, and was first started by Eutyches. In the works of Theodoret we have an elaborate discussion on the subject, in which Theodoret puts arguments into the mouth of Orthodoxus, (a fictitious character, whose name indicates that Theodoret looked upon him as orthodox in his sentiments,) which completely demolish the whole theory of a physical change in the elements. This shows how the heresy was regarded, when it was first broached. I hold it proved, therefore, that transubstantiation is contradicted by the testimony of the early fathers.

IV. In conclusion, I think I can redeem my promise to show that Romanists probably do not believe the doctrine now. In order to establish this point, I will state the following case: "A Protestant lady entered the matrimonial state with a Roman Catholic gentlemen, on condition he would never use any attempts, in his intercourse with her, to induce her to embrace his religion. Accordingly, after their marriage, he abstained from conversing with her on those religious topics, which he knew would be disagreeable to her. He employed the Romish priest, however, who often visited the family to use his influence to instil his popish notions into her mind. But she remained unmoved, particularly on the doctrine of transubstantiation. At length the husband fell ill, and during his affliction was advised by the priest to receive the holy sacrament. The wife was requested to prepare bread and wine for the solemnity by the next day. She did so; and on presenting them to the priest said, 'These, sir, you wish me to understand, will be changed into the real body and blood of Christ after you have consecrated them.' 'Most certainly,' he replied. 'Then, sir,' she rejoined, 'it will not be possible, after the consecration, for them to do any harm to the worthy partakers; for, says our Lord, my flesh is meat indeed, and my blood is drink indeed; and he that eateth me shall live by me.' 'Assuredly,' answered the priest, 'they cannot do harm to the worthy receivers, but must communicate great good.' The ceremony commenced, and the bread and wine were consecrated; the priest was about to take and eat the bread; but the lady begged pardon for interrupting him, adding, 'I mixed a little arsenic with the bread, sir, but as it is now changed into the real body of Christ, it cannot of course do you any harm.' The principles of the priest, however, were not sufficiently firm to enable him to eat it. Confused, ashamed and irritated, he left the house, and never more

ventured to enforce on the lady the absurd doctrine of transubstantiation."—*McGavin's Protestant*, vol. i. p. 425.

Whether this anecdote be literally true in all its circumstances or not, I cannot pretend to say. Perhaps it is not, but if not, it is no matter so far as the validity of the argument is concerned. The case may be realized at any time, and may, I think, be fairly used to put any papist to the test as to his belief in transubstantiation. I should be very sorry indeed if any Roman Catholic should consent to make the experiment. And I have too good an opinion of their common sense to believe that they would incur the risk of being poisoned. If the priest's mumbling "*Hoc est corpus meum*," can expel the arsenic, and mind, it must be *Protestant arsenic*, I shall certainly be less skeptical than I am at present on the subject; and just so soon as I have ocular demonstration to convince me, that the wafer is changed into the real body and blood, soul and divinity of the Saviour, I shall most cheerfully give in my assent to the doctrine of transubstantiation, and shall be ready to admit that its opposers are far more perverse than I ever supposed them to be.



LECTURE III.

PURGATORY.

Luke xxiii. 43.

**"AND JESUS SAID UNTO HIM, VERILY I SAY UNTO THEE, TO-DAY
SHALT THOU BE WITH ME IN PARADISE."**

THE doctrine which was announced last Sabbath as the subject of discourse for this evening, is one of those strange things which most clearly convict the Romish church of gross apostacy from the simplicity of the gospel. The belief in purgatory is a tenet peculiar to the Roman Catholic faith. It is certainly not enjoined in the Bible, which contains the grounds of Protestant doctrine, nor is it incorporated in any of the standards of the Protestant churches as an article of faith. You find it in Roman Catholic books, and in them only. It may be inferred from what I have just said, that the Bible is not to be regarded as a Roman Catholic book. I shall not enter into a lengthy argument to prove this; the fact that the word of God is included in the index of prohibited books, and that its common circulation is reprobated by the highest authorities of the popish church, is surely proof enough. That this is the case, I shall show hereafter, meanwhile, any one who wishes to satisfy himself, need only turn to the chapter in the Acts of the Council of Trent, which treats "of forbidden books," and he will find that the common reading of God's word is

declared to be fraught with the most pernicious results, and is therefore strictly forbidden. The assertion that the doctrine of purgatory is *now* to be found only in Roman Catholic books will, I suppose, not be disputed by the most zealous papists. The Bible says not a word about purgatory. You cannot find the word in this whole volume, from Genesis to Revelation. Now, if it were a matter of revelation, it would certainly have had a name and a place in the Scriptures. Every important doctrine taught in the word of God is clearly designated by its appropriate appellation. We read much of heaven and hell, but not a word of purgatory. We read of faith and repentance, and the atonement, and justification, and sanctification, &c., and these words all point out particular doctrines which are clearly defined in the Scriptures. It is a strange thing that there should be no name for purgatory in the Bible, if there really is such a state or place, especially when so much is said about heaven and hell, the two other abodes of departed souls. But strange as it is, it is true. This silence I can account for only on one or the other of the following suppositions. There is either a singular omission, not to say defect in the word of God; or else there is no such thing as purgatory. The latter I consider the more probable case of the two, and I hope to bring over every unprejudiced hearer to my opinion. The plan I have proposed to myself in treating this subject is,

I. TO EXAMINE THE EVIDENCE WHICH IS OFFERED IN SUPPORT OF THE DOCTRINE.

II. TO PRODUCE TESTIMONY WHICH SUBVERTS IT.

I. What is the doctrine of the church, as to purgatory?

“We constantly hold, that there is a purgatory; and that the souls therein detained are helped by the suffrages of the faithful. That is, by the prayers and alms offered for them, and principally by the holy sacrifice of the mass.

“What do you mean by purgatory?”

“A middle state of souls, who depart this life in God’s grace, yet not without some lesser stains or guilt of punishment, which retards them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they suffer, the church has decided nothing.

“What sort of Christians then go to purgatory?”

“1. Such as die guilty of lesser sins, which we commonly call venial, as many Christians do, who, either by sudden death or otherwise, are taken out of this life before they have repented of these ordinary failings. 2dly. Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to the divine justice.

“Why do you say that those who die guilty of lesser sins go to purgatory?”

“Because such as depart this life before they have repented for these venial frailties and imperfections cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they are guilty are but small, which even God’s best servants are more or less liable to. Nor can they go straight to heaven in this state, because the Scripture assures us, (Rev. xxi. 17,) ‘There shall in no wise enter thither any thing that defileth.’ Now every sin, be it ever so small, certainly defileth the soul. Hence our Saviour assures us, that we are to render an account even for every idle word. (Matt. xii. 36.)

“Upon what then do you ground your belief of purgatory?”

“Upon Scripture, tradition and reason.”*

I shall follow the Grds. of C. D., and see what evidence Scripture, tradition, and reason offer in support of purgatory.

* Grds. C. D., p. 55.

1. "How upon Scripture? Because the Scripture, in many places, assures us that 'God will render to every one according to his works.'" We are then referred to the following passages; and, in order to give all possible weight to these references, I will read them as they stand in the Doway Bible. "But the king shall rejoice in God; all they shall be praised that swear by him; because the mouth is stopped of them that speak wicked things." Ps. lxii. 12. What this has to do with purgatory I cannot conceive. There is nothing here about "prayers, and alms, and the holy sacrifice of the mass, being offered for the souls of the faithful." Neither is the text very relevant to prove that God will reward every man according to his works. Perhaps, however, there is a typographical error, and the twelfth verse of Ps. lxi. may be intended. I will read that. "God hath spoken once, these two things have I heard, that power belongeth to God, and mercy to thee, O Lord, for thou wilt render to every man according to his works." Again: (Matt. xvi. 27.) "For the Son of Man shall come in the glory of his Father with his angels, and then will he render to every man according to his works." (Rom. ii. 6.) "Who will render to every man according to his works." (Rev. xxii. 12.) "Behold, I come quickly: and my reward is with me, to render to every man according to his works." These are the quotations from the Doway Bible. I suppose my hearers, like myself, feel disposed to ask, "What have these texts to do with purgatory?" When I had looked out these Scripture passages, I could not help turning to the Grds. of C. D. again, and reading the doctrine of the church on this point. No one doubts that God will reward every man according to his works; but what has this to do with purgatory? Hear Pope Pius. "Now this would not be true," (viz. that God will reward every man according to his works,) "if there was no such thing as purgatory." How so? "for how would God render to every one according to

his works, if such as die in the guilt of any, even of the least sin, which they have not taken care to blot out by repentance, would nevertheless go straight to heaven?"* Here the Pope and the Bible are fairly at issue. The Bible says, "The blood of Jesus Christ cleanseth from all sin;" the Pope intimates that repentance blots out sin. If so, where is the need of the Saviour's blood? If I can blot out my sins by repentance, I need no Saviour! But waiving this for the present, the declarations of Scripture, that "God will reward every man according to his works," have no relation to purgatory; and the Pope gives a very fair specimen of the manner in which Popes and Papists argue, when he says, "This would not be true, if there was no such thing as purgatory!" "for how would God render to every one according to his works, if such as die in the guilt of any, even of the least sin, which they have not taken care to blot out by repentance, would, nevertheless, go straight to heaven?" Who says they will go to heaven? Not Protestants, I am sure. If men die "in the guilt of any, even the least sin," the Bible tells us, they must perish, and that forever. Instead of going straight to heaven, they will go straight to hell. And for the very sufficient reason, that if any man is under the guilt of sin, even the least sin, he is an unregenerate man. And no unconverted man can possibly enter the kingdom of heaven! It is absurd, by the way, to speak of little sins. Some sins are, it is true, greater than others; but no sins can be called little, so long as the God against whom they are committed is a great God. As for those who are regenerated by the grace of God, they do not "die in the guilt of any, even the least sin," because in virtue of Christ's atoning sacrifice, all their sins, without any exception, are forgiven. "There is therefore now no

* Grounds of C. D., p. 57.

condemnation to them, which are in Christ Jesus." (Rom. viii. 1.) The believer has received the full pardon of all his sins, not because he has made satisfaction by doing penance; but, because God, for Christ's sake, does not impute sin! Therefore David says, "Blessed is the man to whom the Lord imputeth not iniquity." (Ps. xxxii. 2.) The psalmist does not call the man blessed, who has not committed sin, for there is no such man on earth; but the man to whom sin is not imputed, who has it not charged against him for future reckoning. The standing of such a man, before God, is not in himself, but in his Saviour; therefore he is blessed! Now believers give evidence that they are the children of God by their works. "By their fruits ye shall know them." They are created anew to good works in Christ Jesus. Their persons and services are accepted for Christ's sake, not for any intrinsic merit they possess. The Bible tells us, that men shall be rewarded according to their works, but not on account of their works. My hearers will observe, there is a broad distinction to be made between the expressions "according to works," and "on account of works," just as there is a difference between the evidence of a witness and the fact which that witness is called to establish. The sentence of a court, if delivered in equity, will be *according* to evidence, but the man is not acquitted or condemned *on account of* the evidence, but on account of his guilt or innocence, as established by the testimony.

But here I ask again, What has all this to do with purgatory? These Scriptures speak of God's rewarding men "according to their works;" but it is plainly avowed by Papists themselves, that in purgatory God renders to every man, not "according to his works," but according to his *wealth*, or to the wealth of his surviving friends. The more masses his surviving friends can procure for the repose of his soul, the sooner he will be delivered from purgatory; and money will buy masses to any extent you please,

2. But I must proceed to the next Scripture proof. "Have you any other text which the fathers and ecclesiastical writers interpret of purgatory? Yes, 1 Cor. iii. 13, 14, 15. 'Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, (that is, upon the foundation, which is Jesus Christ,) he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.' From which text it appears, that such as in their faith, and in the practice of their lives, have stuck to the foundation, which is Christ Jesus, so as not to forfeit his grace by mortal sin; though they have otherwise been guilty of great imperfection, by building wood, hay, and stubble (v. 12,) upon this foundation; it appears, I say, that such as these, according to the apostle, must pass through a fiery trial at the time that 'every man's work shall be made manifest;' which is not till the next life; and that they shall be saved indeed, yet so as by fire, that is, by passing through purgatory."*

It is amusing to see the cool assurance with which Pope Pius concludes this paragraph, "yet so as by fire, i. e. by passing through purgatory." A man might read over this Scripture one hundred times, and he would never be able to find any thing of purgatory in it, unless he came determined to pervert the passage. If we look at the apostle's scope, and this is the only way to ascertain his meaning, we shall see that in the context, Paul is speaking of some who held indeed the foundation of Christianity, but built upon it such doctrines and practices as would not be approved in the day of trial. These he designates as wood, hay, and stubble, which are not proof against the fire,

* Grds. C. D. p. 57.

Such persons, the apostle tells us, will be in great danger, though he would not deny the possibility of their salvation. To be saved "so as by fire," or "out of the fire," is a proverbial expression, used not only in Scripture, but in profane authors also, to signify a narrow escape out of great danger. Thus, Amos iv. 11, "Ye were as a fire brand plucked out of the burning," and Jude 23, "Others save with fear, pulling them out of the fire." Besides, it is not said that a man shall be saved by fire, but, "so as by fire." The apostle had been speaking of metals. These are purified from dross by means of fire. Now, if any Christian should build improper things upon the true foundation, God would, by some trying dispensation, destroy his work. His labour would be lost; and so as by fire gold is separated from the dross, he would be saved from his errors and corruptions.

In the exposition of this passage, I have followed the general opinion of the commentators, though a careful examination of the context leads me to offer an explanation, which strikes me as more satisfactory than that which is commonly received. In the ninth verse Paul says to the Corinthians, "Ye are God's building." He then proceeds to enlarge and carry out this metaphor, by reminding them of his own labours among them as a "wise master builder," and to caution every man, i. e. every builder, or minister, to take heed how he builds upon the foundation Christ Jesus, v. 10, 11. The building consists not of *doctrines*, but of *converts*, "YE are God's building," and the character of these converts is typified by the figures of "gold, silver, precious stones, wood, hay, and stubble." It is a common thing for the sacred writers to use gold and silver as emblematical of the righteous. Thus Job says, "When he hath tried me, I shall come forth as gold." Job xxiii. 10. "I will bring the third part through the fire, and will refine

them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say it is my people," &c. Zech. xiii. 9. "Ye also, as lively stones, are built up a spiritual house," &c. 1 Pet. ii. 5.

Wood, hay, and stubble are as often employed as appropriate emblems of the character of the wicked. "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." Jer. v. 14. "Let them be as the grass upon the housetops, which withereth afore it groweth up." Ps. cxxix. 6. "Thou sentest thy wrath, which consumed them as stubble." Exod. xv. 7. "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1: "The fire will try every man's work of what sort it is;" "the day shall declare it," that great and terrible day of the Lord, when ministers and people shall be arraigned before the bar of Jehovah; when the righteous shall come forth unscathed from the burning world, and the wicked be punished with everlasting destruction from the presence of the Lord, and the glory of his power. Many ministers, who have been over anxious to make large additions to the church, and who have looked more at the quantity than the quality of their material, will suffer loss, much of their work will be burned, many of the converts will prove to have been their converts and not the Lord's. These builders will not receive as large a reward as those whose work abides, who have been more careful and discriminating; nevertheless, they themselves shall be saved; yet so as by fire, i. e. with difficulty. They built upon the true foundation, though much of their work was burned. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for

ever and ever." Dan. xii. 3. I am the more inclined to believe this exposition to be correct, because it is in perfect keeping with the drift of the apostle's discourse. He is reproving the party-spirit of the Corinthians, and speaking of his fellow labourers in the ministry, before he introduces the passage in question. I offer these hints with diffidence; if they meet the eye of one, who denounces all private interpretation of the Scriptures, they will of course receive very little countenance, especially as they do not favour the purgatory scheme.

Paul says nothing in the context that can lead us to believe that he held that there was a purgatory; "and that the souls therein detained are helped by the suffrages of the faithful, i. e. by prayers and alms from them, and principally by the holy sacrifice of the mass." And if you turn to the Grds. of C. D., you will find that this Scripture is brought forward to establish this point. One remark, however, I must make, in justice to those who interpret this passage as relating to purgatory. The apostle speaks of building "gold and silver" upon the foundation of Christianity, and there is no doubt, that in a certain sense, purgatory is a building of gold and silver. Only think of the vast revenues which this doctrine, in connexion with that of indulgences, has brought to Holy Mother, and who can question for one moment, that the inventors of purgatory have built "gold and silver" upon their foundation? In the apostle's mind, I suppose, however, all this would be included in the hay and stubble, which will not stand when "the fire shall try every man's work of what sort it is." Besides all this, the text says, "the fire shall try every man's *work*," not, the fire shall purge or purify every man, so that, if this fire should signify purgatory, and if every man should follow his work, no man that once got into purgatory, would ever come out of it, and so the suffrages of the faithful would be of no service,

3. But not to dwell too long upon one passage, I must proceed. "Matt. v. 25, 26. 'Agree with thine adversary quickly whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out of thence till thou hast paid the uttermost farthing.' Which text, St. Cyprian, one of the most ancient fathers, understands of the prison of purgatory. Epis. 52 ad Antoninum."*

The passage in Cyprian, to which we are referred, certainly teaches nothing like the present doctrine of purgatory. I will quote it in its proper place.† Augustine interprets this text as alluding to hell.† But suppose Cyprian to mean what Romanists assert, and to be right in his application of these words, they will be very far from sustaining the traffic of our purgatory priests. "Verily, I say unto **THEE**, thou shalt **BY NO MEANS** come out thence till **THOU** hast paid the uttermost farthing." Why this is a death-blow to the whole theory. The man in prison who represents, according to Catholic doctrine, the soul in purgatory, is told, "Thou shalt *by no means* come out thence." This admits of no commutation of punishment. The sinner must pay the whole debt himself—"till **THOU** hast paid," &c. And how is he to pay it? "for we brought nothing with us into this world, and it is certain we can carry nothing out." What good will alms, and prayers, and masses do? "Thou shalt **BY NO MEANS** come out thence!!" If I had wished to choose a text from the Bible that would overthrow the whole purgatorian scheme, I could not have selected one more to the purpose than this, which Pope Pius, with apostolic simplicity, furnishes to my hand.

* Grds. C. D. 58.

† Fulke's Confutation of Rhemish Testament, p. 46, in loco. New York, 1834.

In the connexion in which we find these words, Christ was speaking of unjust anger, unkind words, and quarrels among brethren. He says, that a man, who harbours ill-will against a brother, is not in a fit state of mind to offer an acceptable sacrifice to God. He is therefore commanded to take immediate steps to effect a reconciliation, and it is in this connexion that the Saviour says, "Agree with thine adversary," &c., meaning, that if this is not done, he may expect that his adversary will take summary vengeance, when he shall have it in his power. No doubt, the words were intended to convey spiritual instruction. The man who hates his brother cannot love God, and unless his hatred be removed, he will incur punishment from which he will never be delivered! "Thou shalt *by no means* come out thence till *thou* hast paid the uttermost farthing." I hope that my Roman Catholic friends will never pay another penny to their priests to help souls out of purgatory when, according to the very authority which Pope Pius adduces, there is so little prospect of their release.

I was not a little surprised at reading in No. 3,* p. 13, of the Tracts, published by the Papist Tract Society of Baltimore, the following statement: "With respect to the assertion so often made by the enemies of the Catholic religion, *that for a sum of money, its ministers claim the power of releasing souls from purgatory*, I need not, I am sure add, that it is another of those strange misrepresentations which, though a thousand times proved to be groundless, is as often repeated. The Catholic priest claims no authority or jurisdiction over the dead. All he can do is, to apply to the mercy of God in their behalf; but like other men, he

* The substance of a discourse, delivered at Bradford, England, by the Right Rev. Dr. Baines, Bishop of Siga, &c.

must ever remain uncertain respecting the efficacy of his prayers," &c. Cold comfort this for the faithful. The priest it seems does not know whether his prayers and sacrifices are worth any thing or not! And yet he takes money for these extra prayers and sacrifices, and will not perform them without it. For the same Rt. Rev. Dr. Baines, Bishop, &c., who complains of this as one of the "strange misrepresentations" which have so often been refuted, nevertheless justifies this practice of the priests. After stating that the priest prays every day without remuneration for the souls of the departed in general, he adds, "But if not content with these general prayers and sacrifices, individuals wish for their friends special and peculiar services, surely he who performs them may, without reproach, receive a remuneration." I hope all Roman Catholics will bear in mind that there is nothing *certain* relative to the liberation of their friends from purgatory; there is no telling how much sacrifice, how many masses, or how many prayers will suffice to move God to mercy; however, the priest will let them pay for as many masses as they choose to order; but then, remember, it is slander to say that he claims the power of releasing souls from purgatory; "he must ever remain *uncertain* respecting the efficacy of his prayers!" If popery had existed in the days of Solomon, he would surely have included Holy Mother in the family of the horse-leach, for, like her two sisters, she is forever crying, "Give, give." (Prov. xxx. 15.) "The priest must ever remain uncertain respecting the efficacy of his prayers!" The apostle James says, "The fervent, effectual prayer of a righteous man *availeth much*." Let the reader draw his own inference.

4. I proceed to the next quotation. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." Now I shall not inquire what the infallible fathers and doctors of

the Romish church say on this subject, because there is a very great diversity of opinion among them, and as one is just as infallible as the other, it is no easy matter to decide between them. I believe that Mark and Luke were better interpreters of their brother Matthew than all the fathers and doctors put together, and the sense which they give to the Saviour's expression, that the sin against the Holy Ghost shall not be forgiven either in this world, or in the world to come is, that it shall *never* be forgiven. Mark records the Saviour's words thus: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark iii. 29.) Luke says, "But unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." (Luke xii. 10.) The phrase neither in this world, nor in the world to come, is a Hebrew form of speech, equivalent to *never*. But suppose our Saviour's language in Matthew does intimate that there is forgiveness to be obtained in the world to come, why must this relate to purgatory? Why, says Pope Pius, "It cannot be in hell, for there is no forgiveness." Right. "Nor in heaven, for there is no sin." True. "Well, then, it must be in purgatory." How so? Is there no forgiveness to be expected at the place where God will judge the world in righteousness by that man whom he hath ordained? Shall not true believers be openly acknowledged and acquitted at the day of judgment? Will not your sins be blotted out when the times of refreshing shall come from the presence of the Lord? So that you see we need not light up a purgatory, even supposing that there is forgiveness to be obtained in the world to come. And, at all events, this passage is not applicable to the subject. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him," &c. Why, souls go to purgatory not to be forgiven, but to be punished! Purgatory is not a place where sins are forgiven, but where they are burnt out

of the soul! What has forgiveness in the world to come to do with purgatory? "Oh," says the papist, "I always thought that they were forgiven after they had made satisfaction in purgatory!" But do you not see, my friend, that if satisfaction be made, there is no room for forgiveness. If you owe me one hundred dollars, and pay me at the stipulated time, I cannot say that I forgive you the debt. The debt is paid, it is not forgiven. God forgives sinners for the sake of the Saviour. If they could make satisfaction for themselves, there would be no need of God's forgiveness, nor of Jesus Christ; and then David was wretchedly out of the way when he said, "But there is forgiveness with thee." But I forget, David was no papist. Let those who profess to *make satisfaction*,—to finish the finished righteousness of Christ, look to it that they do not bar against themselves the door of *forgiveness*.

5. "But," says the Roman Catholic, "you cannot deny that purgatory is implied, (Acts iii. 18—20,) where Christ is said by his spirit to have gone and preached, &c. to the spirits in person."* Here Pope Pius forgets part of his creed, and I must remind him of it. It is part of the Romish faith in relation to purgatory, (though it is not inserted in the Grds. of C. D., inasmuch, I suppose, as the theory I am going to mention belongs to the superstructure, and not the foundation,) that the souls of those who died in a state of grace, though with some stains of venial sin before Christ's appearance on earth, were confined in limbus, a place where there is no torment. "There are four infernal, or subterrestrial places; Hell, Purgatory, Limbus Infantum, for children who die without baptism, and Limbus Patrum, where the patriarchs were before Christ's incarnation. In hell and purgatory there are poena damni et poena sensus,

* Grds. C. D., p. 59.

punishment of loss and pain. The two limbi are only dungeons of darkness without torment, except absence from God."*

Now, let us bear in mind that the spirits in prison were the souls of those who died during Noah's time, as the text tells us. Did these disobedient people die in mortal sin, or in a state of grace? If the former, they went to hell. If the latter, they were to be accommodated in limbus patrum, a place where there is no torment. They were not in purgatory. If Christ preached to them, he went to limbus, not to purgatory. Then, what has this text to do with the subject? The truth is, it has nothing to do either with limbus or purgatory, as may very satisfactorily be shown. The apostle's statement must be taken in connexion with the narrative of the inspired historian in Genesis vi. and vii. God saw that the wickedness of men on earth was very great, and he determined to destroy the world by a flood. He raised up Noah, a preacher of righteousness. During one hundred and twenty years, whilst the ark was preparing, Noah faithfully preached to the men of his generation the righteousness of the promised Saviour as the only ground of hope for sinners. It was the Spirit of Christ which spoke by all the prophets, as the apostle Peter tells us, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify," &c. (1 Pet. i. 11.) Therefore, Christ was preaching by his Spirit through Noah to the wicked sinners, who were witnesses of the building of the ark, and who heard the admonitions of the patriarch. But they were disobedient, they did not believe the warning, they would not flee for refuge to the hope set before them,

* Bellarm. de Purgat. Lib. 2, Cap. 6.

and in consequence of their rebellion they perished; they were swept away by the flood, and when the apostle wrote, they were shut up in the prison of hell, and there they will forever remain! But, in addition to all this, there is another difficulty here. Why should Christ go to purgatory to preach to the spirits there? I never heard before that preaching was one of the means of getting souls out of purgatory. The priest tells us that prayers and alms, and above all, masses are the appointed means! You must remember the souls in purgatory are kept there in order to satisfy for their venial sins; preaching, therefore, could do them no good. It would probably afford very little pleasure to some papists to listen to the preaching of Jesus Christ, as he was wont to be rather severe on certain very reverend characters who made the word of God of none effect by their traditions, whilst "they made broad their phylacteries and enlarged the borders of their garments." Perhaps, indeed, the idea in adducing this Scripture as a proof text for purgatory, might be that the penance of listening to the Saviour would be so severe as to avail very materially towards making satisfaction. Though after all it requires great skill in divination to be able clearly to understand what bearing this passage can have upon the Tridentine scheme of purgatory.

These are all the texts which are adduced in the Grounds of Cath. Doct. in support of the doctrine of purgatory. I think I have shown that they are not altogether so conclusive in favour of the purgatorian plan, as pious Roman Catholics believe. Indeed, the more discreet doctors of that persuasion do not ground their doctrine of purgatory upon Scripture. Archbishop Fisher, e. g., who distinguished himself by the zeal with which he endeavoured to refute the opinions of Luther, and who is certainly of high authority in the Romish Church, frankly declared that "he could not

readily find any one Scripture that would force one to confess a purgatory : and if there be any such," says he, "it has hitherto escaped the most diligent inquiries." And well it may, for a vast amount of testimony can be gathered from Scripture, which will prove to every mind open to conviction, that this doctrine is not inculcated in the word of God. Some of this testimony I will now offer.

II. If ever a poor sinner deserved to go to purgatory, it was the thief who was crucified at the Saviour's side. If my friends will turn at their leisure to Luke xxiii. 39-43, they will find as fair an opening for the introduction of this doctrine, as could possibly have been desired. Who was the malefactor to whom the Saviour spoke the words of my text? He was a wretch, who confessed, whilst his flesh quivered under the torturing nails which pierced his hands and feet, that he received the due reward of his deeds, whilst he bore witness to the purity and holiness of the spotless Lamb of God! He turns in the anguish of his soul to the blessed Jesus. He must have known something of the Saviour before. Perhaps he had heard him preach, perhaps he had witnessed some of his miracles. At all events, he knew enough of the truth of God to assure him, that if ever his guilty soul was to be saved, it must be alone through faith in the Lord Jesus Christ, and repentance toward God! His sorrow for his past life was evidenced by the confession that the cruel punishment he was suffering was deserved. His faith in Christ, as the only Saviour, was proved by his prayer, "Lord, remember me when thou comest into thy kingdom." And what was the answer of that bleeding Jesus? He turns upon the poor sinner, compassion beaming through the films of death, and forgetting his own sorrows, that he might comfort and save a perishing soul, "Verily," says he, "to-day shalt thou be with me in Paradise!" He did not say, "Verily, to-day shalt thou be in

purgatory!" And surely this man was a fit subject for it. There was no opportunity of doing penance here. There was no time to say a few hundred pater nosters or ave marias, he had no money to give Pope Peter; nothing to present to the Prince of the apostles as an inducement to offer masses for the repose of his soul! There was no room here for the making of satisfaction! And, blessed be God, there was no need of it! There was the Saviour at his side, pouring out his precious blood, and suffering as the great atoning sacrifice for the sins of the whole world of believers, and there was room in that Saviour's heart, and room in Paradise too, for the soul of a poor thief, who spent his last breath in supplications for mercy! Would this have been the case if the ordeal of purgatory were requisite to fit a soul for heaven? Suppose, for a moment, that the theory of the Romish Church were true. Upon such an application as that which the poor thief made, we may imagine that something like the following dialogue would have ensued. "There is the infallible Pope Peter, I have given the keys of heaven to him, he has power to bind and loose!" "Peter?" the agonized thief might well have answered, "Infallible Peter? Who is he? Where is he?" "Yonder he is, he follows afar off, ashamed because he has perjured himself and denied me!" "Oh, is there then no help for a poor sin-sick soul, a hell-deserving wretch?" "Surely! thou mayest have masses offered for the repose of thy soul, i. e. if thou canst pay for them. Here is the beloved disciple John, and there is the blessed Virgin, my mother; get them enlisted in thy behalf, give thy money to the priests, my apostles, and they will offer masses for thee!" "Ah, but I have no money." "No money? Verily, I say unto thee, to-day shalt thou be in purgatory!"

2. I shall not attempt to produce all the texts which might fairly be quoted in opposition to this popish tenet, for time

would fail me to repeat them. I will, therefore, arrange them in classes, after specifying one passage more. Let it be remembered, that it is a doctrine of the church of Rome, unblushingly avowed in this day of spiritual light and knowledge, that *money*, the alms of the faithful, **MONEY**, can purchase deliverance from the fires of purgatory, and open the gates of heaven to the soul in whose behalf it is paid. In other words, **MONEY** will expedite the sanctification of the soul; and in short supersede the agency of the Holy Spirit. Thus, the gift of God may be purchased with **MONEY**! Let us see how this accords with Scripture. We read in Acts viii. chap. of a certain Simon, a sorcerer, who professed to be converted, and was baptized by Philip. The converts were visited by Peter and John, and the gifts of the Holy Ghost were conferred upon them by the laying on of the apostles' hands. Simon was anxious to obtain this power. "And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, (i. e. miraculous endowments were conferred,) he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, **THY MONEY PERISH WITH THEE, BECAUSE THOU HAST THOUGHT THAT THE GIFT OF GOD MAY BE PURCHASED WITH MONEY!** Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if peradventure the thought of thy heart may be forgiven thee, for I perceive that thou art in the gall of bitterness and in the bond of iniquity." This Scripture is the more emphatic, because it is the word of Peter, who, according to Romanists, was the vicar-general of Jesus Christ, and the prince of the apostles! "Thy money perish with thee!" Here then, I have one question to ask, and may the Spirit of God apply it with convincing energy to every conscience. 'If the man,

who *offers* money in order to buy the gift of God, must perish if he repent not of this wickedness, what shall the end be of the man, or the men, who presume to *sell* the gift of God for money? May the Lord God open the eyes of those who buy and those who sell the gift of God, before they and their money perish together! Look again at this passage. The Bible uniformly tells us, that it is the office of the Holy Ghost to deliver from sin, to sanctify the soul, and prepare it for heaven; and this is called the gift of God; it is therefore God's prerogative to deliver from sin and from its penalty. This mercy he does not sell, he gives it freely to all who ask it, but the priests profess to sell it. Now, if they could confer the mercy which they pretend to sell, they would be selling what is not their own. They *sell* the *gift* of God.

3. Again, *In opposition to this Popish tenet, we must array all those texts which represent salvation as offered without money and without price.* "Ho, every one that thirsteth, come ye to the waters, and he that hath *no money*, come ye, buy and eat, buy wine and milk without money and without price!" So says the good gospel of Almighty God. What says the gospel of Rome? "Pay or perish." "No penny no paternoster!" Pay for masses, or burn in purgatory! Says Jesus: "If any man thirst let him come unto me and take of the water of life freely." And again, "The Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him take the water of life freely;" i. e. gratuitously, "without money," &c. "Ye were not redeemed," says Peter, "with corruptible things, as silver and gold, but with the precious blood of the Son of God, as of a lamb, without blemish and without spot!" Sinners in the church of Rome are redeemed with silver and gold, if they are redeemed at all; masses well paid for will cover a multitude of sins, deliver souls from the flames

of purgatory, and purchase the favour of a thrice holy God; i. e. if Popery is the gospel.

4. Again: *If the Doctrine of the Romish church, concerning purgatory, be true, all those texts, which represent the danger of the rich are false.* Our Saviour tells us, "How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God," &c. Not so, if Pope Pius is to be believed; for he confidently assures us that alms and masses will help the souls in purgatory. The more money, the more masses; and the more masses the better for the prisoner, detained in the fiery ordeal. But the objection may be started by some Romanist, "You forget that only the souls of the faithful have the privilege of going to purgatory; those who die in mortal sin, (and covetousness is considered a mortal sin, though not quite so bad as eating meat on Friday,) are lost without recovery!" But do you not know, my friend, that the covetous man may confess to his priest, and the priest will give him absolution, if he is paid for it, and will, moreover, administer the sacrament of extreme unction; and then there is no danger! The man will have a clear title to purgatory; and he can be hurried through the furnace, and come out pure as gold seven times tried, provided plenty of gold is left with the ghostly father, as an acknowledgment for the masses that are offered up for his deliverance. Now if this be so, and what honest Romanist will deny it? "how easily shall they that have riches enter the kingdom of God!"

5. Again: In opposition to this *golden rule* of purgatory, we place all those texts which *represent the sacrifice of Christ as all-sufficient for the sinner's salvation.* "Christ *once* suffered for sins, the just for the unjust, that he might bring us to God." "In him we have redemption through

his blood ; the forgiveness of sins, according to the riches of his grace." (Eph. i. 7.) "To him give all the propheta witness that through his name, whosoever believeth in him shall receive remission of sins." (Acts x. 43.) The apostle Paul, after quoting the words of a prophet, "their sins and iniquities will I remember no more," adds these words, "Now where the remission of these is, there is no more offering for sin." (Heb. x. 17, 18.) How does this agree with the offering of the holy sacrifice of the mass, for the benefit of souls in purgatory ?

"What is the Catholic doctrine as to the mass ?

"That in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead."*

But, Paul says, "Where the remission of sins is, there is no more *offering* for sin." And he assures us, over and over again, that Christ has obtained this remission for us, by the shedding of his own blood. But, according to this, there is more than the blood of Christ necessary ; though the Scriptures tell us, "the blood of Jesus Christ cleanseth from *all* sin," we are gravely assured by the church, which claims to be infallible, that purgatory is necessary to cleanse us from some sins. From what sins ? Mortal sins ? No. The blood of Christ must do that ; but from venial sins. So, then, the blood of Jesus Christ can purify us from mortal sins, but not from venial offences. It can wash away great stains, but it cannot take away little ones ; purgatory must do that ! What a mistake, the blessed Jesus must have been under, when he cried out on the cross, "It is finished." It was not finished. The expiation was only begun on Calvary. It is finished in purgatory. But hark ! a voice from heaven ! "I heard a voice from heaven, saying unto me, Write, blessed are the dead that die in the

* Grds. C. D. 51.

Lord from henceforth. Yea! saith the Spirit, that they may rest from their labours." They *rest*; then they cannot be in purgatory, for there is no rest there! And what is the united song of the redeemed? "Unto him that hath loved us, and washed us from our sins in his own blood; to him be glory for ever." Now this is not enough. Roman Catholics, who expect to go to purgatory, must see that there is something wanting; "and to the fires and pains of purgatory that have purified us from all venial sins; and to the alms, and prayers, and masses of saints and priests who have expedited our deliverance; and to ourselves, who have thus made satisfaction for our sins; to Christ, to purgatory, to the saints and priests, and to ourselves, be glory for ever! Amen."

But I must proceed to the next general head; for if I were to go on until I had exhausted the Scripture evidences against purgatory, I should far exceed your patience and my own strength.

III. *Let us examine the testimony of tradition.* On this head I shall be more brief. My chief stress I shall always lay upon the Scriptural argument. If that is on my side, Roman Catholics may make as much out of their traditions as they please. If tradition contradicts the Bible, away with it. If it illustrates and confirms the Scripture, I am willing to listen to it, but only as secondary and inferior testimony. I read in the word of God of certain men, who made tradition the main pillar by which their doctrines and practices were supported; and the Saviour, so far from commending them for it, denounces them as hypocrites, because they "rejected the commandment of God, that they might keep their own tradition." Let us refer again to the Grds. of C. D.

"How do you ground the belief of purgatory upon tradition?"

"Because, both the Jewish church, long before our Sa-

viour's coming, and the Christian church, from the very beginning, in all ages, and in all nations, offered prayers and sacrifice for the repose and relief of the faithful departed ; as appears, in regard to the Jews, from 2 Mac. xii., where this practice is approved of, which books of Maccabees, the church, says St. Augustine, L. 18. de Civ. Dei. c. accounts canonical, though the Jews do not. In regard to the Christian church, the same is evident, from all the fathers, and the most ancient liturgies. Now such prayers as these evidently imply the belief of a purgatory ; for souls in heaven stand in no need of prayers, and those in hell cannot be bettered by them." (Grds., p. 59.)

In place of any direct proof, either from the Hebrew Scriptures or from the New Testament, that it is the duty of the living to pray for the dead, we are offered a meagre attestation from the Apocrypha, which the church of Rome has taken the precaution to pronounce canonical. "If Judas had not hoped," says the author of the history of the Maccabees, in his second book, that they who were slain should have risen again, it had been superfluous and vain to pray for the dead." Now we cannot blame Pope Pius, or his priest, for adducing no evidence from the genuine Scriptures ; because there is nothing in them that could possibly serve his purpose. He has done what he could, and mortal man can do no more. But is it not strange that our author, in the very same paragraph in which he stickles for tradition, should reject tradition ? The Jews, according to his own statement, did not acknowledge the books of the Maccabees as inspired productions, and therefore refused to give them a place among the genuine Scriptures ; but the church, i. e. the church of Rome, considers them canonical, and looks upon them as divinely inspired writings. Then the church of Rome does a great deal more for Judas Maccabeus than he ever expected ; for at the close of his second book, he writes in the following

style, evidently showing, that he never dreamed that the mantle of infallibility and inspiration would ever be thrown over his shoulders. "If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto." In plain English, he meant to say, "that he had done his best; that the work was all his own, and must stand or fall by its own merits." And then, as if forever to put an end to all controversy on the question of his inspiration, he concludes his history with these words: "For, as it is hurtful to drink wine or water alone; and as wine, mingled with water, is pleasant, and delighteth the taste, even so, speech finely framed, delighteth the ears of them that read the story. And here shall be an end." Now, if it is hurtful to drink water alone, then I cannot conceive how father Matthews, who is effecting so much for the temperance cause in Ireland, can, with a clear conscience, recommend the cold water society. I suppose his faith in Judas Maccabeus must have been considerably impaired, since he has become the apostle of the temperance reformation in that country!

But, to return to tradition. I can furnish traditions that are even more to the point than this quotation from Judas Maccabeus; and that have quite as much authority as the Apocrypha. The authorities to which I shall refer, have this farther advantage about them, that they are very ancient; and, as Papists lay great stress upon the antiquity of their doctrines and practices, they certainly must not reject the auxiliaries, whom I will bring to their help. There is no doubt that they can plead antiquity in favour of purgatory. The question is often asked us by Romanists: "Where was your religion before Luther?" The answer is, "In the New Testament." And, if we are asked again, "Where was the Protestant church before Luther?" I answer, In the valleys of Piedmont, among the Waldenses and

Albigenses, and on the hills of Scotland, among the Cul-dees! There were more than seven thousand there, who had not bowed the knee to Baal, nor *kissed his images*! They wandered about, like their fathers of old, in sheep-skins, and goat-skins, and in the dens and caves of the earth! They were persecuted, tortured, and inhumanly butchered in cold blood. I need not say by whom! And now, when we ask Romanists, "Where was your purgatory before Gregory the Great?" they can answer, with perfect truth, "In the writings of heathen poets and philosophers!" Let not my Roman Catholic friends say, that this is all a burlesque upon their favourite doctrine! Cardinal Bellarmine himself, actually founds an argument in behalf of purgatory upon this very circumstance; that the heathen believed it. (Bell. de Purg., lib. i. c. 11.)

Now, if men will take their notions of Christianity from such teachers, no wonder if they depart from the simplicity of the gospel! Plato believed in a purgatory. Let me give you a brief synopsis of *his* theory, and you will find where the Romish church borrowed *theirs*.

"Eusebius relates of Plato, that he divided mankind into three states; some, who, having purified themselves by philosophy, and excelled in holiness of life, enjoy an eternal felicity in the islands of the blessed, without any labour or trouble, which neither is it possible for any words to express, nor any thoughts to conceive. Others, that had lived exceedingly wicked, and who, therefore, seemed incapable of cure, he supposed were, at their death, thrown down headlong into hell, there to be tormented for ever. But, now, besides these, he imagined there was a middle sort, who, though they had sinned, yet had repented of it, and, therefore, seemed to be in a curable condition; and these, he thought, went down, for some time, to hell too, to be purged and absolved by grievous torments; but that after that, they

should be delivered from it, and attain to honours according to the dignity of their benefactors.”*

If you turn to the works of Homer and Virgil, you will find in the twelfth book of the *Odyssey*, and in the sixth of the *Æneid*, that the heathen did constantly hold; with Pope Pius, that there is a purgatory, a middle state; and that the souls therein detained, are helped by the prayers, alms, and sacrifices of the faithful. It is true, the heathen knew nothing of the sacrifice of the mass. *That* is an original invention of the Popish church.

The ceremonies used for the deliverance of souls, as described by those poets, are so very similar to the Popish rites now practised, that if the Romish church would only confer the same honour upon Homer and Virgil, that has been given to Judas Maccabeus, and pronounce the works of these heathen poets canonical, they would have much stronger authority than they have ever yet obtained in behalf of purgatory; and, in addition to this, they would gain four hundred years antiquity, not only against the heretical unbelievers of this doctrine, but against Christianity itself. Now, when it is remembered, that many of the early fathers of the Christian church were brought up in the Platonic philosophy, before their conversion, we can more readily understand how it was, that, after they became Christians, they hazarded conjectures relative to the state of the soul, during the period of its separation from the body, very similar to their former heathen notions on this subject. The truth is, when Christianity had become popular, and its profession was fashionable, the heathen crowded into the church, without ever having experienced any thing of the renovating power of the religion they professed; and, consequently, brought with them their crude pagan notions; and purgatory among

* See M'Gavin's Prot. Vol. i. p. 540.

the rest. As to the fathers, then, I admit that after the fourth century, and even earlier, you may find passages in their writings that favour the practice of "praying for the dead," though it required several long centuries before the doctrine of purgatory could be moulded into its present shape.

But I cannot pass over this matter without showing that the *oldest* fathers of the Christian church are as free in their writings from any mention of purgatory as the Bible itself. Here then the commentator on Pope Pius's confession of faith and myself are fairly at issue. He asserts that *all* the fathers are in favour of this doctrine.* I am sorry that his reverence says so, because I can prove the contrary. I suppose, however, we must in charity construe his assertion as a rhetorical flourish—a hyperbolical expression; the object of which is a pious fraud, designed to establish the faithful in their creed, especially as pious frauds are distinctly authorized in the standard Roman Catholic works on theology. Witness St. Ligori, who was canonized in 1816, i. e. declared by a papal bull to be one of the saints, whom the faithful may invoke or worship. He speaks thus with reference even to a stronger case than the mistake of Pope Pius. To swear with equivocation, where there is a *good reason*, and equivocation itself is lawful, is not wrong. And if a person swears *without a good reason*, it is *not* to be considered a *perjury*, since, in one sense of the word, and, according to a mental restriction, he swears what is true.†

After this, who will find fault with his reverence for saying that *all* the fathers speak in favour of purgatory? Why, if he were to swear to it, in one sense it would still be true, even though the proof were point blank against him.

Now, if *all* the fathers bear testimony in favour of pur-

* Grds. p. 59.

† Synopsis of Ligori's Moral Theology, p. 159. New York, 1836.

gatory, how is it that Clement, the cotemporary of the apostles, should use such language as this in his second epistle to the Corinthians.

“Let us therefore repent whilst we are yet upon the earth; for we are as clay in the hand of the artificer. For as the potter, if he make a vessel, and it be turned amiss in his hands, or broken, again forms it anew; but if he have gone so far as to throw it into the furnace of fire, he can no more bring any remedy to it; so we, whilst we are in this world, should repent with our whole heart for whatsoever evil we have done in the flesh, while we have yet the time of repentance, that we may be saved by the Lord. For after we shall have departed out of this world, we shall no longer be able either to confess our sins, or repent in the other.”*

Ignatius, who suffered martyrdom in the early part of the second century, and who was chosen bishop of Antioch about the year 70, speaks as follows in his epistle to the Magnesians. “Seeing then all things have an end, there are these two indifferently set before us, death and life; and every one shall depart unto his proper place.”†

Ignatius speaks here of two states, one of life, the other of death, and says not one word about “purgatory.” If he had known any thing of it as an article of Christian faith, he would have said something of the additional third state which figures so conspicuously in the theology of the Romish church. Athenagoras, who lived in the second century, wrote a treatise of about forty pages, (which is in my possession,) professedly on the Resurrection of the Dead, but not one word is said in it about purgatory, and not one single passage can be adduced that alludes to it in the most distant manner.

Augustine affirms as follows: “Non est ulli ullus medius

* Apost. Fathers, p. 273. Hartford, 1834.

† Ibid. p. 126.

locus, ut possit esse nisi cum diabolo, qui non est cum Christo." i. e. There is no middle place for any one; so that he who is not with Christ, cannot be any where but with the devil! "Tertium locum penitus ignoramus, imo nec esse in Scripturis sanctis invenimus." i. e. We are utterly ignorant of any third place, for we find it not in Scripture.*

Why is it, if **ALL** the fathers bear testimony to this doctrine of purgatory, that we are not furnished with quotations from Irenaeus, and from Justin and Hypolitus and Polycarp, and the other fathers of the primitive church? Simply because they say nothing about it. But there is a passage in Cyprian to which we were referred some time ago, and which I promised to quote in its proper place. I will do so now, and after adducing another sentence or two from the same father, I will dismiss the subject of tradition for the present. Cyprian, speaking of those who had fallen away in time of persecution, and who had consented to offer sacrifice to the heathen gods, and to *worship their images*, tells Antonianus what policy ought, in his opinion, to be pursued with the lapsed, and in the course of his remarks, uses this language. I translate from my German copy of Cyprian, which has the Pope's recommendation. "It is *one* thing for a man to present himself for pardon, another thing to come to glory; it is one thing for him who is cast into prison not to come out until he has paid the uttermost farthing; another thing forthwith to receive the reward of faith and virtue; it is one thing for a man to be tormented with protracted pain on account of his sins, and for a long time to be purified and refined by the fire; and another to have all his sins blotted out by suffering martyrdom; finally, it is one thing to wait for the sentence of the Lord, on the day of judg-

* Aug. de Peccat. Remiss. Lib. 1, Cap. 28. See Illustrations of Popery, p. 231. New York, 1838.

ment, and another to be immediately crowned by the Lord.”* This is the passage in full. The context shows to my mind clearly, that Cyprian here has reference to the allegorical fire of penitential austerities through which the lapsed were required to pass by the early discipline of the church. And I can prove this by citing another passage from the same author, which unequivocally confirms this view.

“When once we have departed hence, there is no longer any place for repentance, no longer any effectiveness of satisfaction. Here life is either lost or held: here we may provide for our eternal salvation by the worship of God and the fruitfulness of faith. Let not any one, then, be retarded either by sins or by length of years, from attaining to salvation. To a person while he remains in this world, repentance is never too late. Those who seek after and understand the truth, may always have an easy access to the indulgence of God. Even to the very end of your life, pray for your sins, and by confession and faith, implore the one only true God. To him who confesses, pardon is freely granted: to him who believes, a salutary indulgence is granted from the divine pity: *and immediately after death, he passes to a blessed immortality.*”†

So much for *Cyprian's* belief in purgatory.

III. There is one question more, and then I shall have done.

“How do you ground the belief of purgatory upon reason?

“Because reason clearly teaches these two things: 1st, That all and every sin, how small soever, deserves punishment.

* *Saemmtliche Aechte Werke des heil. Cacil. Thascius Cyprianus*, p. 228, vol. 5, der *Saemmtlichen Werke der Kirchen Vaeter*. Kempten, 1832. This work has the Pope's letter of approbation in full.

† *Cyp. ad Dem. Kirchen Vaeter*, vol. 6, p. 184.

2dly, That some sins are so small, either through the levity of the matter, or for want of full deliberation in the action, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell; there must be also a place of temporal punishment for such as die with little sins, and this we call purgatory.”*

That all *sin*, without exception, *merits* punishment, is certainly clear to reason, aided as it is by the light of conscience. The second proposition, however, I cannot endorse.

So soon as I know from the word of God so much of his character and attributes as I find revealed in this book, my reason tells me that no offence committed against infinite goodness and holiness, can be a little sin. Sin is no trifle. My reason, enlightened by eternal truth, convinces me that the guilt of every deliberate violation of the holy law, enacted by the great Jehovah, is to be measured by the perfections of the lawgiver. If he is a finite being, the guilt is proportionate; if he is infinite, so is the guilt of the transgressor, and infinite guilt demands commensurate punishment. When the Papist has proved Jehovah to be a little God, it will be time enough to speak of little sins. “What!” you ask, “do you believe that God will send a man to the endless torments of hell on account of a few mistakes in judgment or in practice?” I believe, my friend, that God will surely keep his word, and that every one, who is a proud rejecter of the atonement made by the Saviour, will assuredly perish. If he despises the Lord Jesus Christ, if he does not love him, he will be accursed, and he will richly deserve to be for ever accursed! If his soul is in a state of determined alienation from God, (and it is so, if with his

* Grounds Cath. Doct. p. 66.

whole heart, he does not embrace Jesus Christ as his Saviour,) there is no hope for him. If, on the contrary, he is a believer, he is passed from death unto life, he is no longer under condemnation. The blood of Jesus Christ cleanses him from all sin, and leaves no work for the fires of purgatory. Hence, from my very soul, I reject the closing inference, as repugnant to every sound principle of reason.

Is it in accordance with right reason, to suppose that the blood of Jesus Christ, which, according to our Roman Catholic friends, is able to cleanse from the guilt of mortal sins, (the most atrocious which can be committed,) is not sufficient to purify the soul from lesser stains? Is this reason? Is it reasonable to suppose that He, who spared not his own well-beloved Son, but offered him up as a propitiation for the sins of the whole world, (so rigorous was he in exacting the claims of his justice,) will nevertheless remit merited punishment upon the payment of *money*? Is this *reason*? No, it is blasphemy! Is it in accordance with reason to suppose that the mere ringing of bells on a certain day (Nov. 2,) can help the souls in purgatory? This is consummate folly. I find an interesting reference to this practice in a work written by Anthony Gavin, a Roman Catholic priest, who renounced Popery A. D. 1715. Speaking of practices in Italy and Spain, he says in substance as follows: "As to the 2d day of November, which is the day of the souls of purgatory, in which every priest and friar says three masses for the delivery of so many souls out of the pains of it, they generally say that from 3 o'clock of November 1st, (All Saints' day,) till 3 in the afternoon of the next day, all the souls are out of purgatory, and entirely free from the pains of it. During these twenty-four hours, they ring the bells of all the churches and convents, which they say is a great help to the souls."

Pity that the bells should ever stop ringing, if this suffrage

can purchase a holiday for the Christians in purgatory. It is hard, that after diverting themselves for twenty-four hours, they should have to go back to the fire, so soon as the bells have rung their annual peal. But, let us hear Mr. Gavin a little farther.

"On that day alone, the priests and friars get more money than in two months' time beside; for every family, and private persons too, give yellow wax candles to the church, and money for masses; and during these twenty-four hours the churches are crowded with people," &c.

It seems Mr. Gavin's mind was also under the strange hallucination which afflicts so many Protestants and Papists too, causing them to believe that money is paid to the priests to induce them to help souls out of purgatory by their masses and prayers. *We* stand corrected, however. The priests do not sell masses or prayers, not they; but surely he who performs them may, without reproach, receive a *remuneration*, especially when it is remembered that, "like other men, he must ever remain uncertain respecting the efficacy of his prayers." But this is digression, we will return to Mr. Gavin.

"On the same pretence, there is a man in every parish that goes in the dark of the evening through all the streets with a bell, praying for the souls and asking charity for them in every house, always ringing the bell as a suffrage."

The duke of Ossuna made a witty repartee to Pope Innocent XI., on this subject. The duke was ambassador for the king of Spain at Rome, and had a large bell on the top of his house, to gather his domestics when he was going out. Many cardinals lived by his palace, and they complained to the Pope, that the ambassador's bell disturbed them; (for the duke used to order the bell to be rung when he knew the cardinals were at home,) and the Pope spoke immediately to the duke, and asked his excellency why he

kept so big a bell? To which the duke answered, that he was a very good Christian and a good friend to the souls in purgatory, to whom the ringing of the bell was a suffrage. The Pope took the raillery in good part, and recommended the use of some other signal to call his servants, suggesting that if he was so good a friend to the souls in purgatory, he would do them more service by selling the bell, and giving the money for masses.

The next day the bell was taken down and a large cannon was substituted in its place, with which twelve volleys were fired every morning, and twelve at midnight, which was the time the cardinals were at home. So they made a second complaint to the Pope; upon this his holiness spoke to the duke again; but he replied, that the bell was to be sold, and the money to be given to the priests for masses, and that he had ordered the cannon as a suffrage for the souls of the poor soldiers that had died in the defence of the Holy See. This withering sarcasm affronted his holiness not a little, but the duke kept his cannon notwithstanding.*

I cannot conceive how any intelligent man can, from his heart, give credit to the popish doctrine of purgatory, any more than the great cardinal, who being disposed one day to quiz his chaplain, put this question to him. "How many masses will serve to fetch a soul out of purgatory?" The chaplain, as might be expected, was unable to reply, when the cardinal solved the difficulty by telling him, "That it would take just as many masses to fetch a soul out of purgatory, as snowballs to heat an oven!"

It is inconceivable how any Romish priest should have the audacity to deny that masses for souls in purgatory are retailed by their pardon-mongers. Have we not heard of purgatorian societies? And is it not notorious

* A. Gavin's Master Key to Popery, p. 157, 158. Cincin. 1833.

that, even in enlightened Dublin, there is at least one flourishing Purgatorian society? I have before me a constitution of one of these associations. It is too lengthy to be inserted entire; but the following extract may serve at least as a sample.

"PURGATORIAN SOCIETY.

Instituted July 1, 1813, and held in St. James's Chapel.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. Macc. xii. 46.

"The members who compose the society of the office for the dead, commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing, in conformity to the divine precepts of the Holy Catholic church, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory, and inviting all tender-hearted Catholics, who have a feeling sensibility of the duty they owe their departed parents, relations, and friends, who probably may stand more in need of their commiseration at present, than at any period of their life time, to assist in the charitable and pious purpose of shortening the duration of their sufferings by the most easy means imaginable, have agreed to, and adopted the following rules:"

Rule 1, relates to the regulation of the affairs of the institution.

"Rule 2. That every well-disposed Catholic wishing to contribute to the relief of the suffering souls in purgatory, shall pay one penny per week, which shall be appropriated to the procuring of masses to be offered up for the repose of

the souls of the deceased parents, relations, and friends of all the subscribers to the institution in particular, and the faithful departed in general.

“Rule 3. That on the first Monday of every month a mass will be offered up in the parish chapel of St. James, at ten o’clock, for the spiritual and temporal welfare of the subscribers of this society.”

Rule 4, relates to the election of the officers of the association.

Rule 5, provides that every subscriber must purchase a copy of these rules.

“Rule 6. That the spiritual benefits of this institution shall be conferred in the following manner, viz. Each subscriber shall be entitled to an office at the time of *their* death,” (I cannot endorse either the sentiments or grammar of these rules,) “another at the expiration of a month, and one at the end of twelve months after their decease; also, the benefit of masses which shall be procured to be offered, by the money arising from subscriptions, and which shall be extended to their parents, relations, and friends in the following order: that is to say, their fathers, mothers, brothers, sisters, uncles, aunts; and if married, husbands, wives and children, if they have any departed who lived to maturity.

“Rule 7. That every member of the office for the dead, who serves the society in the capacity of superior, shall, at the time of his death, be entitled to three masses, to be offered for the repose of his soul; and also, every member who serves the office of rector, shall be entitled to the benefit of two masses, and every subscriber, without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber shall die a natural death, be six months a subscriber to the institution, and be clear of all dues at the time of *their* departure; that care shall be taken, by

the surviving superior and rectors, that such soul-masses are punctually obtained, agreeable to the interest and meaning of this institution."

Rules 8 and 9, relate to the making of by-laws, &c.

"Subscriptions received and subscribers registered at the chapel on every Wednesday evening, from seven o'clock until nine, and in the school-room adjoining the chapel, on the first Sunday of February, May, August, and November, being quarterly days, from ten o'clock until one. The books to be opened for the inspection of subscribers.

"Price threepence. J. Coyne, printer, 74 Cook street."

According to this precious document it appears that "the most easy means imaginable" of shortening the duration of the sufferings of souls in purgatory, is to contribute a penny per week to pay for masses! I wonder what the Rev. Dr. Baines, Bishop of Siga, &c., would say to this? It seems to favour the idea somewhat, that the priests, for a sum of money, claim the power of helping souls out of purgatory. And now, look at the light in which this doctrine places the priests of the Romish church. They profess to believe that the souls of members of their flock are weltering in the flames of purgatory, that they have power to mitigate their torment by saying the proper number of masses, and recommending them to the prayers of the faithful, and yet they will do neither unless they are paid for it! What! Do they believe that souls are in such misery, and that they have it in their power to relieve them, and can they coolly wait till they are *paid*, before they use the means? Tell me, is this any part of the gospel of Jesus Christ? That gospel, which was to be especially adapted to the wants of the *poor*?

Every dollar which is paid for masses in behalf of souls in purgatory, is a swift witness against the validity of all

priestly pardons. Are not the priests of Rome sworn to believe that they have power to forgive sins? The Council of Trent explicitly declares, "Whoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry to pronounce and declare, that the sins of the party confessing are forgiven, &c., let him be accursed." (See Coun. of Trent. Can. 9. Works of Satisfaction.) We are told over and over again in the decrees of this Tridentine Conventicle, that the priests "sit as judges in the Court of Conscience;" in short, they claim to have power from Christ to forgive sins as fully as he did himself. They are also sworn to believe that there is a purgatory in which souls, not fully purged, are detained, and can be assisted by masses, offerings, &c. (Sess. 25.)

Now, these two articles of faith are sadly at variance. If purgatory be true, their pardons must be false, and if these pardons are valid, purgatory is annihilated. According to the Romish tenets, baptism, penance, masses, indulgences, and extreme unction avail towards the forgiveness of sins. Now, when Christ forgave sins, the pardoned soul was at once taken to glory. Witness the case of Lazarus, who was taken to Abraham's bosom; also the penitent thief on the cross. Jesus Christ is the same yesterday, to-day, and for ever; he is no respecter of persons; *his* pardons must ever remain the same. I would ask, are the priests' pardons the same as Christ's? If they are, the souls of the pardoned go forthwith to heaven, and are blessed from henceforth; and then what becomes of purgatory? But if they be not at once taken to heaven, it follows that the priests' pardons are different from Christ's, and therefore must be false; and these pardons being deceptive, and leaving the soul under all its sin and guilt, and under wrath, they could not go to purgatory; and if they cannot make

out a clear title either to heaven or to purgatory, whither do they go?

Look now, my brethren, at this dilemma. Is not the inference clear as noon-day? Lest any man should doubt, listen to what the priests tell us, and openly tell us by their masses. Yes, all the priests on earth, as with one mouth, declare (though they are sworn to believe their pardons as good as Christ's,) that the whole of them are false! False! Ay, false, every one!! But how so? Do they not declare when the Pope himself, their great head and leader, and of course the best prepared, dies, that it is the duty of the faithful everywhere to pray for his deliverance from purgatory? Do not all his clergy proceed to say masses for him, and obtain offerings to extricate his holiness from the fire? Sirs, this has not been done in a corner!!! Is not this simple fact equivalent to an open declaration that he did not go to heaven? And if the vicar-general of Christ, the Great Head of the apostolic church, His HOLINESS, goes to purgatory, what must the pardons he dispensed be worth? His priests give him all the consolations of the church previous to his departure; they anoint him and absolve him; but notwithstanding their oil and their absolvos, his holiness must go to purgatory. This is proof positive that all their pardons differ from Christ's; if so, they cannot be true; then they must be false—utterly false!

So then, if these pardons be divine, none who get them can go to purgatory, and if so, all the cash made by assisting souls out of the fire, ought to be disgorged by the priests and handed back to the faithful. But, if this is out of the question, and if the purgatory scheme is too lucrative to be so easily abandoned, then the other horn of the dilemma presents itself, and the priests must confess that their pardons are assuredly false; for who would ever think of sending a pardoned soul to purgatory?

Now, be these pardons true or false, they necessarily annihilate purgatory ; for, if false, they who get them go not to purgatory, nor to heaven, but to hell, and that for ever ; if true, they go straight to heaven as Lazarus and the penitent thief, and all the dead, who die in the Lord, and who are blessed from henceforth, for they rest from their labours ; they go to Paradise and not to purgatory ; and so if neither the righteous nor the wicked go to it, it must lie waste and untenanted, or have no existence at all. But if it is a non-entity, and if the Pope and all the faithful, for whom so many masses are said, go neither to purgatory nor yet to Paradise, whither, alas ! must they go ?

Let our Roman Catholic brethren think on these things ere it be too late.

I cannot conclude without most earnestly and affectionately entreating you all, to give no heed to the seducing spirits that would lead you away from the Saviour. Believe me, and if you will not believe me, believe God's own word, that the blood of Jesus Christ cleanseth from *all* sin. Oh ! your time and mine is fast drawing to a close, the end of all things is at hand. Go, then, I beseech you, whilst salvation is freely offered. Go, accept the merey which is tendered without money and without price ! Take it from the Saviour's hand, and from no other, and God grant that you and I may be saved at last, even though it should be *so as by fire*. Amen !



LECTURE IV.

INVOCATION OF SAINTS.

Matt. iv. 10.

"GET THEE HENCE, SATAN: FOR IT IS WRITTEN, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE."

IN entering upon the consideration of the question, whether the worship of saints is authorized by Scripture or not, we should all feel the importance of decision. It is not of small moment whether the practice of the Romish church, in this matter, be right or wrong; for the subject is intimately connected with the worship of God, and affects, most materially, the mode of the sinner's approach to him. If it is right to invoke departed saints; if God has commanded us to wait upon them, then Protestants are guilty of gross disobedience in refusing to call upon them; but if there is no warrant in Scripture for the practice, and especially, if the revealed will of God is decidedly opposed to the intervention of the saints, as mediators or helpers, then all the worship that is offered them must be hateful to God, and ruinous to the souls of men. The subject before us is, therefore, one of practical interest. The inquiry is nothing less than, "How am I to approach God with acceptance? How am I to pray to him?" Is it through the Lord Jesus

Christ, as the one, the only mediator? or through him, and the saints in heaven? Through *one* advocate, or through a host of advocates? The Lord guide us by his good Spirit into the truth in this important inquiry.

Papists distinguish the worship which they offer to God, the Virgin Mary, and the saints, by the terms—*latria*, *hyperdulia*, and *dulia*.

In order to give the Roman Catholic side of the question all possible advantage, I will state their argument in their own language.

1. Concerning the invocation of saints, the Council of Trent teaches as follows: "The Holy Council commands all bishops, and others, who have the care and charge of teaching, that, according to the practice of the Catholic and apostolic church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints; &c., teaching them that the saints, who reign together with Christ, offer their prayers to God for men; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God, through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who affirm that they do not pray for men; or to beseech them to pray for us is idolatry; or that it is contrary to the word of God, and opposed to the honour of Jesus Christ, the one mediator between God and men; or that it is foolish to supplicate, verbally or mentally, those who reign in heaven."*

* Concil. Trid. Sess. xxv.

The Grounds of Cath. Doct., p. 68, contain the following words of wisdom :—

“What do you mean by the invocation of saints?”

“I mean such petitions or requests as are made to desire their prayers and intercession for us.

“Do Catholics pray to saints?”

“If, by praying to saints, we mean addressing ourselves to them, as to the authors or disposers of grace and glory, or in such manner as to suppose they have any power to help us, independently of God’s good will and pleasure, we do not pray to them; but if, by praying to saints, we mean no more than desiring them to pray to God for us, in this sense we hold it both good and profitable to pray to the saints.”

I shall postpone my remarks upon this second answer, until the proofs which are advanced in support of the practice have been examined.

“How do you prove that it is good and profitable to desire the saints and angels in heaven to pray to God for us?”

“Because it is good and profitable to desire the servants of God here upon earth to pray for us; ‘for the prayer of a righteous man availeth much.’ James v. 16. Moses, by his prayers, obtained mercy for the children of Israel. Exod. xxxii. 11, 14. And Samuel, by his prayers, defeated the Philistines. 1 Sam. vii. 8—10. Hence, St. Paul, in almost all his epistles, desires the faithful to pray for him; and God himself commanded Eliphaz and his two friends, to go to Job, that Job should pray for them, promising to accept of his prayers.” Job xlii. 8.

We do not deny that it is right to desire an interest in the prayers of God’s people, upon earth; but Protestants hold that there is a vast difference between applying to the saints on earth, and invoking the departed spirits of just men made perfect. When we go to a friend, in whose piety we have

confidence, and ask him to pray for us, we have Scripture for the practice. "The effectual, fervent prayer of a righteous man availeth much;" but we have no such Bible warrant to authorize us to invoke departed saints. The Bible says not one word about the duty of asking the patriarchs, and prophets, and apostles, and martyrs, and, above all, the blessed Virgin, to intercede for us. Besides, there is a wide difference between praying to a saint in heaven, and asking a saint on earth to pray to *God* for us. But, in the Grounds of Cath. Doct., we are asked the following question: "Now, if it be acceptable to God, and good and profitable to ourselves, to seek the prayers and intercession of God's servants here on earth, must it not be much more so to seek the prayers and intercession of the saints in heaven; since both their charity for us, and their intercession with God, is much greater now than when they were here upon earth?"

Notwithstanding the great emphasis which Pope Pius's priest lays upon this question, (and from the style in which it is propounded, it evidently appeared, to his mind, to settle the whole controversy,) there are several very serious difficulties in the way; and, before I shall ever invoke the saints whose names are on the Roman calendar, these difficulties must be removed.

1. In the first place, it is not proved, that the saints in heaven are within hearing. Now this is a very important matter, as every one must allow. How shall St. Peter, or St. Winifred, help me if they cannot hear me? I think it more than probable, that the saints in heaven are ignorant of our wants, and cannot hear our prayers; because I read in the word of God: "The living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." Ec. ix, 5. On this principle, I suppose it was, that Elijah said

to Elisha, "*Ask what I shall do for thee, BEFORE I be taken away from thee.*" 2 Kings ii. 9.

2. And then, there is another serious obstacle in the way. It is certain the saints cannot hear *all* who call upon them, unless they are omnipresent. How, e. g., shall the Virgin Mary hear all the suppliants, who invoke her at all hours of the day, and of the night, and in every part of the earth, where there is a Romish church, or priest, or layman, unless she is *omnipresent*? Now, you cannot separate the attributes of Deity. Show me a being that is infinite in any of the essential qualities of his character, and I am bound to ascribe to him, or to her, *all* the attributes of the Godhead. Then, if the Virgin Mary is omnipresent, she is a *Goddess*. If the Almighty, then, is the King of heaven, she must be the *Queen of heaven*; and this, by the way, is actually one of the titles ascribed to her in Roman Catholic Prayer-books. Queen of heaven! The Bible says nothing about Mary's being the queen of heaven. I must confess, however, that there *is* mention made, in the word of God, of this title. The expression occurs, three or four times, in the forty-fourth chapter of Jeremiah; but I do not believe that the Virgin Mary was intended. At all events, I should be afraid to invoke "the queen of heaven," after reading what I find in this passage. "Thus saith the Lord of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her; ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, The

Lord God liveth. Behold, I will watch over them for evil, and not for good ; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah ; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine, or theirs." (Jer. xlv. 25—28.)

3. But there is another thing, which I should like to have satisfactorily settled before I embrace the views of Pope Pius, on this question. It is this : I should wish to be sure that all the Roman Catholic saints are *in heaven* ; because, if I were to invoke a saint who should happen to be any where else but in heaven, it would be a very grievous and serious mistake. Now, I confess, I am a little skeptical on this point ; for I find, upon the list of Romish saints, a great many names, that used to belong to persons, whose characters were not very saint-like, when they dwelt in this *lower* world. Indeed, in some instances, their real names were in such bad odour, that his Holiness had to give them new names when he made saints of them ; for they never would have been recognised as *saints* under their old ones ; and, be it remembered, the Pope makes saints, not by sanctifying, but by canonizing. Now, this is a process in which I cannot place much confidence, principally because it is not recommended in the word of God. I cannot see how the notorious Garnet, who was hung for plotting against the British government, in the reign of Queen Elisabeth, should become worthy of the invocation of the faithful, by the Pope's canonizing him as St. Henry ? And I never shall ask St. Dominick, the bloody patron of the *Holy Inquisition*, to pray to God for me ; for if he can be heard at all, he had better pray for himself.

The saints in the Romish church, may be called Legion;

for they are many. Their lives, published by the Bollandists, fill *only fifty-four massive folio volumes*, which extend no farther than the month of October; and the little Hagiography of Mr. Alban Butler extends through twelve closely printed 8vo. vols. Among these reputed saints, there are some few who were holy men, and who deserve to be held in everlasting remembrance. But there are others whose existence is altogether fabulous, and the mystery is, how sensible Roman Catholics can ever be brought to believe in the existence of such persons. There was the gigantic Saint Christopher, who is fabled to have carried Christ across an arm of the sea; Saint Amphibolus, who turned out to be the cloak of Alban, the reputed proto-martyr of England; *Saint* Longinus, the Roman soldier who thrust the spear into Christ's body on the cross; *Saint* Ursula, with her eleven thousand virgin martyrs, of whom no traces are to be found in any history except the "Lives of the Saints," &c. &c.

If the great *Saint* Francis had lived in this Christian country and age, his name would probably have been enrolled anywhere else sooner than upon the record of the saints. Our police and civil magistrates are not in the habit of canonizing men who throw away their clothes, and run about *nudior ovo*.

A Roman Catholic may, perhaps, wish kindly to obviate the first objection which I made, viz: that the departed saints cannot hear the prayers that are made to them, by telling me "If *they* cannot hear us, *God can*, and he can tell the saint that we are asking him (the saint) to intercede for us with the Lord. Now does not this remove the difficulty? The saint will then be notified of all that he need know to enable him to intercede for us!" I have no doubt, my friend, that God *can* do this, but whether he *will* do it, is another thing. God has not commanded you to invoke the

saints ; this is not pretended by any one, and therefore you have no right to expect that God will condescend to your whim in this matter. Besides only see what a roundabout way this is of getting *at* the thing. You invoke one of the saints, "Oh! St. Nicholas, pray for me!" Then God, according to this theory, informs St. Nicholas that a certain sinner on earth wants him (St. Nicholas) to pray to him, (the Lord,) for some special blessing. Now, my friend, I think this is a singular method. Would it not be a great deal better not to trouble St. Nicholas, but to go at once to the good Lord in the name of the *one* mediator, Jesus Christ? I think it would.

But I am forgetting Pope Pius.* He justifies the invocation of the saints on the ground, that "both their charity for us, and their intercession with God, is much greater now than when they were here upon earth."

I should have been better satisfied if some proof had been advanced in support, particularly of the last proposition ; as it is, they both rest upon mere assertion, and in addition to this, they have nothing to do with the subject. The question before us is not, "Whether the saints in heaven pray for men, but whether *we* should pray to the saints." As to the former question, whether the saints in heaven pray for men, the Scriptures say nothing about it, and therefore it is not modest to be very positive one way or the other. We *protest* against making mediators of the saints by invoking them, or asking them to help us, and to pray for us. Whether the happy spirits in glory pray for us of their own accord or not, is altogether another question, and one which

* I mean the writer of the Grds. of C. D. whoever he was. The Grds. of C. D. are merely a development of the views contained in Pope Pius IV.'s Confession of Faith. I hope it is not a mortal sin to hold Pope Pius responsible for the sentiments of his commentator.

we leave undecided. The two following questions and answers in the Grounds of Cath. Doct. contain apology, and not *proof*. I shall examine this apology when I have done with the proof, or apology for proof, which is offered in support of the practice of the invocation of saints.

“Have you any reason to think that the saints and angels have any knowledge of your addresses or petitions made to them?”

“Yes, we have 1st, Because our Lord assures us, ‘that there is joy in the presence of the angels of God over one sinner that repenteth.’ For if they rejoice at our repentance, consequently they have a knowledge of our repentance; and if they have a knowledge of our repentance, what reason can we have to doubt of their knowing our petitions also? And what is said of the angels is also to be understood of the saints, of whom our Lord tells us, ‘that they are equal unto the angels.’”

This question ought, I think, to have been the first of all; but even supposing that all the evidence which is adduced to prove that the saints take knowledge of our addresses were to the point, this would not prove that it is right to *invoke* them. The saints may be aware that Roman Catholics call upon them, and in their hearts they may abhor the invocation as idolatrous. Pope Pius does not stick to his text. He is to prove that it is right and lawful to *invoke the saints*, not that the saints know when we pray to them. Even *this* is far from being probable. But are we not told that “there is joy in the presence of the angels of God over one sinner that repenteth?” Yes, we are. “Then the angels have a knowledge of our repentance.” Undoubtedly. “If they have a knowledge of our *repentance*, what reason can we have to doubt of their knowing our petitions also?” Very great reason; because the one case is clearly revealed in the Bible, but the other is not. Let us look at the parable, and

this will appear. The shepherd has lost a sheep, he leaves the ninety-nine in the wilderness, and goes after that which was lost till he finds it; and when he has found it, he lays it on his shoulders, rejoicing, and when he comes home, he calls together his friends and neighbours, saying unto them, "Rejoice with me, for I have found my sheep that was lost." How natural every thing appears if left as the Saviour has stated it. He says to the angels, "Rejoice with me." They have the joyful intelligence directly from the Saviour. Now, if you will show me a passage which represents Jesus Christ as telling the saints or angels, "such and such a sinner is invoking you, and wishes you to ask me to grant such a favour," I will admit that the cases are precisely parallel, but not before.

Let us examine the next proof.

2dly. "Because the angels of God (who) are always amongst us, and therefore cannot be ignorant of our requests; especially since, as we have seen from Rev. v. 8, and viii. 4, both angels and saints offer up our prayers before the throne of God, and therefore must needs know them."

"The angels are always amongst us." This language is objectionable, for the angels are not *always* amongst us; "they are ministering spirits sent forth to minister to the heirs of salvation," and consequently must be *sometimes* in heaven, or they could not be *sent forth*. The text to which we are referred in Rev. v. 8, will also be found, I think, by no means favourable to the practice of invoking the saints. "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints." This text refers either to the church on earth, or to the church in heaven; if to the former, the explanation is as follows: the four beasts and four and twenty elders represent the ministers and people of Christ's church; the harps,

the songs of praise, and the odour or incense, their prayers. This is all typical of the worship of the church on earth. But if we understand the passage as alluding to the church in heaven, it can prove only one thing, and that is, that they may pray even there. It does not follow that they offer *our* prayers. This is the very point *to be proved*. It cannot even be made to appear that they pray *for* us. There is not a single prayer of the saints in heaven for those on earth, recorded in the whole apocalyptic vision, nor in any other portion of the Bible. The only prayer which we read of as coming from them, is *for themselves*. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice; saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Now this does not prove that the saints in heaven intercede for us; and even if that point should be established, the main question is not reached, because it must be shown that we are warranted from Scripture in calling upon the saints by name, and in *soliciting* their intercession.

3dly. "Because it appears from Apoc. xi. 15, and x. 1, 2, that the inhabitants of heaven know what passeth upon earth. Hence St. Paul, 1 Cor. iv. 9, in speaking of himself and his fellow apostles, saith, 'We are made a spectacle unto the world, and to angels, and to men.'"

There is nothing new in this paragraph; so far as Scripture proof to establish the invocation of saints is concerned, there is not a single iota of evidence offered in any one of the Scriptures to which we are referred. I shall, therefore, not detain you any longer on this point than simply to read the texts which are designated. (Rev. xi. 15.) "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world have become the

kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." (Rev. x. 1, 2.) "And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth and cried," &c. And in the last place, "We are made a spectacle unto the world, and to angels, and to men." (1 Cor. iv. 9.) It is worthy of remark, that in both the passages from Revelation, the inhabitants of heaven seem to acquire their information respecting the affairs of men, from another angel. This does not, therefore, sustain the theory that the saints and angels can always hear the prayers of those who invoke them. Much less does it *prove* that it is our duty, or that it is "good and profitable" to fly to them for help, even though we were made a spectacle to *all* the angels and saints in heaven!

The following paragraph is also designed to prove that the saints know what passes on earth:

4thly. "We cannot suppose that the saints and angels who enjoy the light of glory, can be ignorant of such things as the prophets and servants of God in this world have often known by the light of grace, and even the very devils by the light of nature alone; since the light of glory is so much more perfect than the light of grace or nature, according to the apostles, 'For now we see through a glass darkly; but then face to face: now I know in part, but then I shall know even as also I am known;' that is by a most perfect knowledge. Hence 1 John iii. 2, it is written, 'we shall be like him, (God,) for we shall see him as he is;' now it is certain that the servants of God in this world, by a special light of grace, have often known things that passed at a great distance, as Elisha, 2 Kings v., knew what passed between Naaman and his servant Gehazi; and 2 Kings vi. what was

done in the king of Syria's private chamber. It is also certain that the devils, by the mere light of nature, know what passes amongst us, as appears in many places in the book of Job, and by their being our accusers. (Rev. xii. 10.) Therefore, we cannot reasonably question but that the society in heaven know the petitions which we address to them."

Now, in my own mind, I have no doubt that the saints in heaven are made acquainted with events that transpire on earth, of special interest to the cause of Christ. That they do feel a deep concern in the spiritual prosperity of their brethren on earth, cannot, I think, fairly be questioned; they are a part of the same spiritual household, and no doubt rejoice in anticipation of the day when their brethren on earth shall, like themselves, be perfected in love, and see God as he is. But I do maintain that there has not yet been a single Scripture brought forward which approaches to a proof that the departed saints know *every thing* relative to *every* particular person upon earth. Now this must be *proved* before we can be certain that they hear us, and after this has been established, we ask again, "what has all this to do with the main question?" Where is the Scripture that tells us "it is good and profitable to invoke departed spirits?" As to the plea that the very devils know what is done on earth, and that *therefore* the saints in heaven must know it, the inference is so glaringly false, that it is not worth the trouble of refuting. Besides, the passages which relate to the perfect knowledge of the saints, very plainly refer to heavenly and not to *earthly things*. The perfect knowledge of *every thing* that is *done on earth* would, I suppose, hardly contribute to the happiness of those who are forever done with the turmoils and troubles of this world!

We come now to the closing paragraph on this head, and it is the strangest of all.

5thly. "In fine, because it is weak reasoning to argue from our corporeal hearing, (the object of which being sound, that is, a motion or undulation of the air, cannot reach beyond a certain distance,) concerning the hearing of spirits, which is independent on sound, and consequently independent of distance; though the manner of it be hard enough to explicate to those who know no other hearing but that of the corporeal ear."

Pope Pius having enjoyed the benefit of another revelation, I cannot pretend to cope with him here. He tells us, "*ex cathedra*," that "the hearing of spirits is independent of sound." If so, it is not hearing, but some other faculty for which *we* have no name! For there is no *hearing* that is independent of sound. Besides, I think his holiness forgets himself here, or else his new revelation differs widely from the old one. John tells us, "I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a **LOUD VOICE**, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" And then again he tells us, "I heard a **VOICE** from heaven, as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps: and they sang as it were a new song."—Ah! then, there is music in heaven! But if "the hearing of spirits is independent of sound," where is the use of music? I hope Pope Pius has found out his mistake long since. It would rejoice my heart to know that *his* voice is heard in that happy chorus, and that even now, his hand is sweeping the strings of a golden harp among the ransomed in glory; but I fear his holiness has hardly got out of purgatory yet. The following question is the last in the chapter:

"Have you any other warrant in Scripture for the invocation of saints and angels? Yes, we have the example of God's best servants."

Ah! this is to the point. The example of God's best servants! We are willing to follow that. "Thus Jacob, Gen. xlviii. 15; 16, begs the blessing of his angel guardian for his two grandsons, Ephraim and Manasseh. 'God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the lads.' The same Jacob, Osee xii. 4, 'wept and made supplication to an angel;' and St. John, Rev. i. 4, writing to the seven churches of Asia, petitions for the intercession of the seven angels in their favour, 'Grace be unto you, and peace from him, who is, and who was, and who is to come, and from the seven spirits which are before his throne.'"

"Thus Jacob begs the blessing of his angel guardian for his two grandsons, Ephraim and Manasseh. God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the lads." Would God that Roman Catholics would never invoke any other than the angel who redeems us from all evil! He is none other than the angel of the covenant, the blessed Saviour our Lord Jesus Christ. He alone can redeem from evil, and he redeems from *all* evil. Jacob places the angel which redeemed him, in apposition with the God that fed him, shewing that they were *one*. But Hosea tells us "the same Jacob wept and made supplication to an angel." He did, he wrestled with the angel of the covenant till the break of day, and he prevailed, and his name from that time was no more called Jacob, but Israel, because like a prince, he had power with God, and prevailed. To this angel he no doubt refers in the former quotation, when he speaks of the angel who redeemed him from *all* evil; for Jacob was in a perilous con-

dition at the time when he wept and made this supplication. Esau was near at hand with an armed force, breathing vengeance against his brother who had supplanted him and gained his birthright; but Jacob prayed and wept, and the angel redeemed him from this evil. The Lord Jesus Christ is frequently spoken of as the angel of the covenant, and whenever redemption from sin and all evil is spoken of, it is in connexion with the name of Jesus. "In him, in him alone, we have redemption through his blood." Oh! remember that no created angel can redeem from sin. This is the prerogative of the blessed Saviour.

But we are reminded of the salutation of John to the seven churches, "Grace be unto you and peace from him, who is, and who was, and who is to come, and from the seven spirits that are before his throne." "Grace and peace were prayed for (by John) from the seven spirits before the throne." This is generally and justly interpreted of "the divine Spirit;" the number seven is used here, as in some other passages, in an enigmatical or mystical sense, to denote the abundance of the gifts and graces of the Holy Spirit. The apostle, therefore, wishes grace and peace to the seven churches, out of the abundant fulness of the Holy Spirit! Now, at all events, even if Roman Catholics reject this interpretation, they cannot make out any thing to suit their purpose from this passage. Pope Pius says, "John writing to the seven churches of Asia, petitions for the *intercession* of the *seven angels* in their favour." John does no such thing. He expresses a wish that the "seven spirits" may *confer* grace upon the churches. He does not ask these spirits to pray for the saints. Now, who confers grace? The Holy Spirit, and he alone, from the inexhaustible riches of God's mercy, and the fulness of these heavenly gifts is denoted by the mystical number of "seven." Hence, John's prayer is, that the churches may be abundantly

blessed by the gifts and graces of the Holy Spirit! I have now reviewed this chapter on the invocation of the saints, and I *think* I have shown that Roman Catholics have no warrant from Scripture *for* the practice. I am sure I can show, that the Scriptures do most pointedly forbid it. The testimony of the word of God is so ample on this head, that I shall be obliged to pursue the plan which I adopted in the last discourse, and arrange the opposing texts in classes. I cannot undertake to quote them all singly.

1. *All those texts which represent Jesus Christ as the only mediator, directly condemn the invocation of saints.* Let us hear the Lord Jesus himself, "*I am the way*, no man cometh unto the Father, but by me,"—not, I and my mother, and my apostles, and the patriarchs, and all the saints whom Pope Peter and his successors may canonize, *are* the way, and any man may come to the Father, by any one of us, but, "*I am the way*, no man cometh unto the Father, but by me."* The barrier to our approach to God was sin, but this Jesus has removed by the sacrifice of himself upon the cross, and now, through him, in his name, and in his name alone, we are invited to come to the Father. For, says Paul, "There is one God, and *one Mediator* between God and men, the man Christ Jesus, who gave himself a ransom for all." What becomes of your host of mediators, when the Bible tells me there is but *one*? "Ah!" says the Romanist, "the apostle means that Christ was the only *atoning* mediator, but not the only mediator of intercession." Well, my friend, where does the apostle make this distinction? Show it to me in the word of God, and I will admit its justice. You look for it in vain, in the lively oracles of God, and well you may, for the distinction has never been made by the Holy Spirit. On the contrary, Paul refers to

* Dway Bible, John xiv. 6.

the ransom paid by Christ, to show that it is this which constitutes Christ the only mediator. "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.) Why is it that the intercession of Christ is constantly alluded to in connexion with his character and office as the High Priest of the gospel dispensation? Is not the great truth seen running through every Scripture, that refers to Christ as the only mediator, that he is *such*, because he alone has a *right* to mediate between God and sinners, inasmuch as he alone has atoned for sin? The distinction, therefore, which the church of Rome makes between Christ, as the only atoning mediator, and her host of interceding mediators, is a mere trick, to elude the force of plain Scripture; for the Bible proves clearly, that no one has a right to intercede between God and sinners, but the Saviour, who has atoned for the guilt of sinners! Now, if there is but *one* mediator, there cannot be many mediators; and if so, what good will our invocation of the saints do? This objection would naturally present itself to the mind of every one familiar with the case, and capable of thinking correctly on any subject. Pope Pius felt its force, and he tries to evade it. But he does not put the question fairly. Had he done so, he well knew it would be hard to find an answer that could justify the practice of the Romish church.

"Is there no danger, by acting thus, of giving to the saints the honour which belongs to God alone?"

"No; it is evident that to desire the prayers and intercessions of the saints, is by no means giving them an honour which belongs to God alone: so far from it, that it would even be a blasphemy to beg of God to pray for us; because, whosoever desires any one to pray for him for the obtaining of a grace or blessing, supposes the person, to whom he

thus addresses himself, to be inferior and dependent of some other, by whom this grace or blessing is to be bestowed."

If the name of Christ had been substituted in place of God, the question would have been fairly put. The mediatorial honour of the Saviour belongs to him, not as *God*, but as the man Christ Jesus. As such he intercedes for us with the Father; he mediates not in his divine, but in his human nature. Protestants never profess that the mediatorial office and work belongs to God. Hence you see the utter irrelevancy of the question in its present form. It is easy, after placing the matter upon false premises, to refute an imaginary absurdity. Pope Pius's priest insinuates, in his answer, that Protestants ask *God* to pray for them. He knew better; he knew that we depend upon the intercession of our great High-Priest, the Lord Jesus Christ; that we come to the Father through him alone; hence there was no need for this expression of pious abhorrence of those who ask *God* to pray for them! This is a mere subterfuge, but it will not avail. The Saviour calls to every one, who would hide behind it,—
"I am the way, no man cometh to the Father but by me."

2. *All those texts which prove the efficacy of the Saviour's intercession, show that we need no other advocate.*
 "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." At the grave of Lazarus, Jesus lifted up his eyes and said, "Father, I thank thee, that thou hast heard me; and I knew that thou hearest me always." What more then does the Father require than the mediation of his beloved Son? And why should the sinner seek farther than Christ, when he is all-sufficient? "Then," says the Romanist, "on the same ground we may object to the common practice of asking pious friends to pray for us, since we desire no more of the saints than we desire of our bre-

thren here below, viz. that they would pray for us and with us to the infinite goodness of God," &c.

I showed the difference between the two cases at the commencement of my discourse. In the first place, we know that our friends on earth hear us, we do *not* know whether the departed saints can hear us. Moreover, we are commanded to ask the righteous on earth to pray for us, and there is no such precept in the case of departed saints. And now, if this will not suffice, I say, in the next place—

3. *We have texts of Scripture which absolutely forbid us to depend upon any other intercessor but Jesus Christ, or to offer religious worship to any creature.* The Scriptures note the introduction of such mediators as a heresy. "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up in his fleshly mind, and not holding the Head." Col. ii. 18.

From this it appears that some wicked men, even in Paul's time, wished to introduce the invocation of angels, on the very same plea which Romanists advance in our day, "a voluntary humility," pretending that it is modest to interest inferior mediators in their requests. Paul condemns it as injurious to the glorious truth, that Christ alone is our Head and mediator.

Again, in 1 Tim. iv. 1, we read these words: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Upon these latter marks, I shall not dwell at present; they are so plain, that every one may see that the Romish church is designated. The expression, "doctrines of devils," is worthy of remark. in the original Greek it is "*διδασκαλίαι διαβολίων*," doctrines

of *demons*. This term was applied, in all ancient writers, to *deified men* or *canonized mortals*; and the ancient fathers understood Paul as referring to the introduction of this heathenish worship into the Romish church. I will give a comment of Epiphanius, of Salamis, who lived in the fourth century, upon this passage of Scripture. Rebuking certain people for giving religious honour to the Virgin Mary, he says: "Some persons are mad enough to honour the Virgin Mary as a sort of goddess. Certain women have transplanted this vanity from Thrace into Arabia. For they sacrifice a bread cake in honour of the virgin; and, in her name, they blasphemously celebrate sacred mysteries. But the whole matter is a tissue of impiety, abhorrent from the teaching of the Holy Spirit: so that we may well call it a diabolical business, and a manifest doctrine of the spirit of impurity. In them is fulfilled this prophecy of St. Paul: 'Certain persons shall apostatize from the faith, attending to fables and doctrines concerning demon-gods.' For the purport of the apostle's declaration is: They shall pay divine worship to the dead, even as men formerly paid such worship in Israel. * * * But we Christians must not indecorously honour the saints; rather ought we to honour him who is their sovereign Lord. Let, then, the error of seducers cease. The Virgin Mary is no goddess. To the peril, therefore, of his own soul, let no one make oblations in her name."*

There is a remarkable prediction in the Revelation of St. John, ix. 20: "And the rest of the men, that were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demon-gods, (same word,) and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk."

* Epiph. Adv. Haer. lib. 3. haer. 78.

From this, it appears, that they of whom it was foretold that they should worship demon-gods, were to worship images also.

May we not, with propriety, refer the language of the Saviour to every seducing spirit, that would beguile us into the invocation of saints : "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve?"

4. *In the next place, I will present, from Scripture, some practical examples of religious service being offered to created beings, and expressly prohibited by inspired authority.* The first is the case of Peter, the vicar general of Jesus Christ, and the prince of the apostles. You will find the history recorded in the tenth chapter of Acts. Cornelius, a centurion, had been warned, in a dream, to send for Peter. When the apostle had, in obedience to the direction of the Holy Spirit, come to the house of Cornelius, we are told that the centurion fell down at his feet and worshipped him. "But Peter took him up, saying, Stand up, I myself also am a man." Ah! if Peter could only make his voice heard in every Romish chapel, he would say to all who worship him, "Stand up, I myself also am a man." "But," says a Roman Catholic, "you ought to bear in mind that Peter was not in heaven then, but on earth; and so this case is not to the purpose; we invoke the saints in heaven, not those on earth." Oh! I had thought the great argument of Papists was, that in their invocation of the saints, they did no more than when Protestants ask the prayers of their pious friends on earth. This apology flourishes largely in the Grounds of Cath. Doct. Now, if this be so, the inference is fair, that it would have been just as proper to worship Peter, when on earth, as to give him this honour now that he is in heaven; for this worship is nothing more than Protestants offer, when they solicit the prayers of pious friends.

However, we will not confine ourselves to this case. Here is another. "And I, John, saw these things, and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel, which showed me these things." (Rev. xxi. 8.) "Now," says the Roman Catholic, "how will you ever answer that? If that does not teach the propriety of worshipping angels, what proof will ever convince you?" I confess, my friend, so far, this text seems to favour your doctrine; and Dr. Doyle, in his *Abridgment of Christian Doctrine*, has quoted the passage for this very purpose; but he ought to have included the next verse, and then we should have heard what the angel thought about it. "Then saith he unto me, See thou do it *not*, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book, Worship God." This testimony, I presume, is sufficiently conclusive.

Here, then, I might dismiss the subject; but I cannot conclude yet. It will be remembered, that the most plausible reason that is offered by Roman Catholics, in their standard works, in support of the practice of invoking the saints, is, that they only ask the prayers and intercessions of the departed spirits; and do not look to the saints as the authors of grace. They are indignant if you express a suspicion that the worship terminates on the saints. "God forbid," say they; "this would be high treason against the divine Majesty!"

Now, I am prepared to *prove*, that the Romish church is guilty of this high treason against the divine Majesty. For in her authorized liturgies, so far from confining herself within the limits which she declares it impious to transcend, we shall find that the saints, and especially the Virgin Mary, are invoked as the dispensers of gifts and graces, which the word of God assures us can be conferred by God alone.

I will read a few passages from the Collects and Hymns to the Saints, in the Hours, according to the liturgical use of the church of Salisbury, as printed at Paris, A. D. 1526. These prayers to the virgins and saints have the express stamp of Papal approbation. "Comfort a sinner; and give not thy honour to the alien or cruel, I pray thee, O queen of heaven. Have me excused with Christ, thy son, whose anger I fear, and whose fury I vehemently dread; for *against thee only have I sinned*. O, Virgin Mary, full of celestial grace, be not estranged from me. Be the keeper of my heart; sign me with the fear of God; confer upon me soundness of life: give me honesty of manners; and grant me at once to avoid sins, and to love that which is just. O, Virgin sweetness, *there neither was nor is thy fellow!*"* To the industrious repeaters of this prayer to the virgin, Pope Celestine was pleased to grant three hundred days of pardon.

Again: "Let our voice first celebrate Mary, through whom the rewards of life are given to us. O Queen, thou who art a mother, and yet a chaste virgin, *pardon our sins through thy Son*. May the holy assembly of the angels, and the illustrious troop of the archangels now *blot out our sins by granting to us the high glory of heaven*."†

In the first of these prayers, amongst other things, the worshiper of Mary says, "against *thee only* have I sinned," and in the second, the request is made to her, "*pardon our sins through thy Son*," and then the angels and archangels are asked to blot out our sins by granting us the high glory of heaven. Is this merely asking for their intercession? It is painful to dwell upon such blasphemous perversions, and I quote them merely to prove that requests are made to the

* Burnet's Hist. of Reform. Vol. ii. Faber, 194.

† Ibid. Vol. ii. fol. 80.

Virgin Mary, which can appropriately be addressed to God alone.

It is not necessary, however, to revert to the Salisbury Hours to prove the church of Rome guilty of gross idolatry, in the homage paid to the Virgin Mary; I find a surfeit of it in a little book, published with the approbation of the Roman Catholic bishop, resident in this city. On page 128 of the Catholic Companion, is the Litany of the blessed Virgin, which commences thus: "We fly to thy patronage, O Holy Mother of God! despise not our petitions in our necessities, but *deliver us from all dangers*, O ever glorious and blessed Virgin!"

Then follows an invocation of the Holy Trinity. This is succeeded by a page and a half of titles of the Virgin Mary, under all of which she is entreated to "Pray for us." Amongst the rest, the Virgin is addressed as the "Seat of Wisdom, Mirror of Justice, Cause of our joy, Mystical Rose, Tower of David, Tower of Ivory, House of Gold, Queen of Angels, Queen of Patriarchs, Queen of Prophets, Queen of Apostles, Queen of Martyrs, Queen of Confessors, Queen of Virgins, Queen of all Saints." I hope no Roman Catholic supposes that these titles are ascribed to the Virgin Mary by divine authority. I would defy all the bishops and doctors of the Romish church to point out a single passage of Scripture which warrants the ascription of any one of these names to the Virgin Mary. I confess I am at a loss to conceive how pure devotion is to be enkindled by contemplating the Virgin Mary as a "Tower of Ivory," &c.

On page 14 of the Vespers for Sundays, in the same book, I find the following rhapsody:

"Hail, O Queen, O Mother of Mercy! Hail, our life, our comfort, and our hope!

"We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning, and weeping in this

vale of tears. Come, then, our advocate, and look upon us with those thy pitying eyes," &c. &c.

Now it is bad enough to pray to the Virgin Mary or to any other saint; for *prayer* is an act of worship, which belongs to God alone; but Roman Catholics actually *sing hymns*, in which an efficacy and power, belonging to God alone, are ascribed to her! Under the head of Vespers for Sundays, we find the following effusion:

"Hail, Mary, queen of heavenly spheres,
Hail, whom the angelic host reveres!
Hail, fruitful root, hail sacred gate,
Whence the world's light derives its date!
O glorious maid, with beauty bless'd,
May joys eternal fill thy breast!
Thus crown'd with beauty and with joy,
Thy prayers with Christ for us employ."

One more quotation, "Hail heavenly queen! hail foamy ocean's star." Those of my hearers, who are acquainted with heathen mythology, know that the goddess whom the Latins worshiped as Venus, was venerated by the Greeks under the name of *Aphrodite*, which means, literally, "*Sprung from the foam*." This is significant of the fabulous origin of that goddess. The first line of this hymn would have suited a worshiper of Aphrodite, exactly—

1. "Hail, heavenly queen! hail, foamy ocean's star!
Oh! be our guide, diffuse thy beams afar:
Hail, Mother of God, above all virgins blest!
Hail, happy gate of heaven's eternal rest.
2. "Hail, full of grace! with Gabriel we repeat—
Thee, queen of heaven, from him we learn to greet;
Then give us peace, which heaven alone can give,
AND DEAD THROUGH EVE—THROUGH MARY LET US LIVE!"

This verse contains an amount of falsehood and blasphem-

my, such as we seldom find condensed in so small a compass.

When did Gabriel ever teach Christians to greet Mary as the queen of heaven? The Holy Bible renders the angel's words, "Χαῖρε, κεχαρισμένη," "Hail, thou that art highly favoured!" and even the Doway version interprets Gabriel's salutation to Mary, "Hail, full of grace!" (Luke i. 28.) Gabriel would probably not thank the poet for the honour conferred upon him; the good angel would hardly sanction idolatry.

The last line is really too rank, "And dead through Eve—through Mary let us live." We, dead through *Adam*, expect to live through the Lord Jesus Christ. But it seems *Mary* is the Saviour of Papists. No wonder, then, that they are taught to pray, "Hail, O Queen, O Mother of mercy! Hail our *life*, our *comfort*, and our *hope*!"

But Roman Catholics sing hymns and pray to other saints besides the Virgin Mary. On page 19 of the hymns in the Catholic Companion, we have one for St. Vincent, which combines both prayer and praise:

"Mild and serene, ye angels appear,
Assist us with your heavenly power
To sing his praise, whom to-day we revere,
On thee we call, St. Vincent of Paul,
Aid and protect us;
May we from thee
Learn blest charity,
Holy patron, hear our prayer," &c. &c.

Some of the prayers which are addressed to the Virgin Mary, not only make her equal with Christ, but actually imply her superiority. She is requested to use her maternal influence with her Son, to obtain the blessings which the petitioner desires, and a sufficiency is ascribed to her, which renders the Saviour's intercession a work of super-

erogation. At the risk of being tedious, I will give two more extracts from Roman Catholic books, which are circulated in our own city with the stamp of papal approbation. The first is taken from the "Month of Mary," p. 84.

"Since thou art so rich in mercy, since all the treasures of heaven are in thy hands, what may I not expect of thee! How poor and miserable soever I may be, I have nothing to fear, if I address myself to thee; *thou hast all that is necessary for me, and thou hast the power and the will to give me whatever may be necessary for my salvation.* I recommend to thee, O most blessed mother! my soul and my body, all my hopes, my consolations, my wants, my life, and my death. Into thy sacred hands I abandon myself with all that I have or am," &c.

Now, it matters not that in some of the prayers, which are addressed to the Virgin Mary, it is explicitly declared, "In thee, *next* to Jesus my blessed Saviour, I place all my hopes," for if she has *all that is necessary, and has the power and the will to give whatever may be necessary for salvation*, the Papist need apply to no other.

The following is from the "Christian's Guide to Heaven," p. 198.

"O blessed Virgin, Mother of God! and by this august quality worthy of all respect from men and angels, I come to offer thee my most humble homage, and to implore the aid of thy prayers and protection. Thou art all-powerful with the Almighty, and thy goodness for mankind is equal to thy influence in heaven. Thou knowest, O blessed Virgin! that from my tender years, I looked up to thee as my mother, &c.; thou wert pleased to consider me from that time, as one of thy children; *and whatever graces I have received from God, I confess, with humble gratitude, that it is through thee I received them.* Why was I not as faithful in thy service, as thou wert bountiful in assisting

me? But I will henceforth *serve, honour, and love thee,*" &c. &c.

Christians ascribe all grace to the sanctifying influences of the ever blessed Spirit of God, but Papists are taught that they receive all their grace from God through the Virgin Mary.

Now, my hearers, to judge from the practice of the Romish church, might we not suppose that the word of God abounds with positive precepts, enjoining the worship of the saints, particularly the Virgin Mary? Protestants respect her memory, as one whom the Lord peculiarly honoured; all generations call her blessed, because she was the mother of the man Christ Jesus. But we hold it impious to style her the Mother of God, because her maternal relation to Jesus Christ extended no farther than his human nature; and Christ was not God by virtue of his incarnation, but by virtue of the Divinity, which pertained to him before the world began. In some of the authorized Roman Catholic books published in Paris, St. Ann, the Mother of Mary, is spoken of as follows: "She was the mother of the mother of God, and the grandmother of God himself."

I might cite a great many similar expressions, but they are too blasphemous to repeat. The most absurd legends relative to the power of her intercession are recorded in authorized Roman Catholic books. A few of them may be found in M'Gavin's Protestant, I. 311.

The mother of our Lord is seldom even mentioned in the Gospels, and so far from countenancing the extravagant worship which is offered to her, the Saviour, who no doubt was well aware of the abuses which would be introduced into his church, seems cautiously to avoid every thing which would give even the shadow of plausibility to the extreme veneration which is paid to her. When a certain person came to him at one time, and said to him, "Thy mother and thy bre-

thren desire to speak with thee." Jesus replied, "Who is my mother, and who *are* my brethren? and he reached forth his hand to his disciples, and said, Behold my mother and my brethren! for whosoever doeth the will of my Father in heaven, the same is my brother, and sister, and mother." (Matt. xii. 47.)

From this passage, every man who will use the faculties that God has given him, may see that the Saviour tells us, dear as his mother no doubt was to him, that every believer, every one who does his Father's will, is as dear as the nearest and dearest of his kindred according to the flesh. But the church of Rome forbids her children to understand the word of God in any other sense than that which she chooses to put upon Scripture; and not content with forbidding the blessed God to give his own interpretation of his will—not content with insulting the Almighty by telling the faithful that the *revelation* of his will is so dark and mysterious that they cannot comprehend it, though that same revelation assures that the Scriptures are able to make wise unto salvation, she absolutely *forbids* many who are under her control, under pain of severe penalties, to read the word of God! She not only perverts the Scripture, but she presumes to say, through the highest authorities of her church, that the Bible, the blessed, precious Bible, is a book which cannot be read and studied by the common people without the most pernicious results! The Lord God calls aloud in his glorious gospel, "He that hath ears to hear, let him hear!" but the church of Rome will not let her children hear the Almighty speak for himself. She takes away the word of God, and seals up this sweet fountain of living waters! Nor is this all. One man, Cardinal Bonaventure, who has been canonized, and whose name stands on the Romish calendar of saints, has had the audacity to apply the whole book of Psalms to the Virgin Mary, by putting

her name instead of God's, and making some other necessary alterations. So that you may find in our Lady's Psalter, such a passage as this,* "The Lord said unto my Lady, sit thou at my right hand until I make thine enemies thy footstool!" In the same manner the Te Deum has been altered. "We praise thee, O Mary, we acknowledge thee to be the Lady," &c. After reading this, we were not surprised to find that one of the doctors of the Romish church has said, "He knew not which to prefer, the *blood* of the Son, or the *milk* of the Mother!"

A few words as to the probable origin of the idolatrous invocation of saints, and I shall conclude. This abuse became prevalent in the church at a very early age; we find traces of the practice among the fathers of the third century. There is one passage cited by Romanists from Irenaeus, who lived in the second century, which is not to the purpose. It is the only one in all his works which can possibly be pressed in as authority, but the connexion shows that Irenaeus never intended to lend his sanction to the practice.

As to the fathers of the first and second centuries, their silence shows that they knew nothing of the invocation of saints. This root of bitterness is one of the fruits of the carnal policy of a later period. When Christianity had become the religion of the state, the heathen became nominal members of the church, and the leaven of idolatry soon corrupted the whole mass. They had had gods many, and lords many before their union with the Christian church, and their idolatrous propensities not having been corrected, they readily adopted the invocation of saints as a convenient substitute for the adoration of their host of false deities. There is one standing proof of the truth of this explanation.

"The noblest heathen temple now remaining in the world,

* Fox's Acts and Monuments, old edition, folio, p 185.

is the pantheon, or rotundo ; which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove and all the gods, was piously consecrated by Pope Boniface IV. to the blessed Virgin and all the saints. With this single alteration it serves as exactly for all the purposes of the popish, as it did for the pagan worship, for which it was built. For, as in the old temple, every one might find the god of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now ; every one chooses the patron whom he likes best, and one may see here different services going on at the same time, at different altars, with distinct congregations around them, just as the inclinations of the people lead them, to the worship of this or that particular saint.

* * * *

“And as it is in the pantheon, it is just the same in all heathen temples that still remain in Rome ; they have only pulled down one idol to set up another, changing rather the name than the object of their worship. Thus the little temple of Vesta, near the Tiber, mentioned by Horace, is now possessed by the Madonna of the Sun ; that of Fortuna Virilis, by Mary the Egyptian ; that of Saturn, where the public treasure was anciently kept, by St. Adrian ; that of Romulus and Remus, in the Via Sacra, by two other brothers, Cosmus and Damianus ; that of Antonine the godly, by Lawrence the saint ; but for my part, I would sooner be tempted to prostrate myself before the statue of a Romulus, or an Antonine, than that of a Lawrence, or a Damian, and give divine honours rather with pagan Rome to the founders of empires, than with popish Rome to the founders of monasteries.”*

* See Middleton's letter from Rome, printed at length in the *Illustrations of Popery*, p. 506 :

The saints, moreover, like the heathen gods of old, have been and still are regarded as the guardian angels of certain countries. Thus St. James has charge of Spain ; St. Sebastian takes care of Portugal ; St. Denis of France ; St. Mark of the Venetians ; St. Nicholas of the Muscovites ; St. Ambrose of Milan. Before the reformation, St. George had charge of England ; St. Andrew of Scotland, and St. Patrick of Ireland. Indeed, some people think St. Patrick has charge of Ireland yet ! but I assure you that noble saint never was a Roman Catholic. He had been seven hundred years in his grave before popery was introduced into Ireland.* The several trades and professions also have their tutelary saints. Thus, St. Nicholas and St. Christopher have the oversight of sailors ; St. Catharine takes care of the scholars ; St. Austin looks after the divines ; St. Luke helps the painters ; St. Ivo patronises the lawyers ; St. Eustatius is the friend of the hunters. St. Crispin of the shoemakers, and St. Magdalen and St. Afra have the charge of those unhappy creatures who are no better than they should be. Some of the saints are expected to do rather unpleasant services, e. g. St. Anthony takes care of the pigs ; St. Pelagius of the cows ; St. Eulogius of the horses ; and St. Vendeline and St. Gallus take especial care of both sheep and geese. Ridiculous as all this is, it is no less humiliating. Oh ! what mean ideas of heaven some people must have, when they suppose that saints would leave it, to drudge after swine and geese !

The holiness of many of those who have been canonized by the church of Rome, appears to have consisted in a love of external ceremonies ; if the faithful are to consider the models of sanctity which are presented to them in the Breviary as patterns for their imitation, very few in the com-

* See Brownlee's Tract—St. Patrick no Papist.

munion of the Romish church will be disposed to aspire to the honour of saintship. The Breviary informs us that St. Patrick was accustomed to rise before daylight, and under the snows and rain of winter, to commence his daily task of praying one hundred times in a day, and as often in the night. When raised to the See of Armagh, his devotional activity seems to have received an additional spur. He now repeated daily the whole Psalter, (the one hundred and fifty psalms,) together with the canticles and hymns, and instead of praying two hundred times on his bended knees in the course of twenty-four hours, his genuflexions were henceforth increased to three hundred, per diem. He made the sign of the cross one hundred times in each canonical hour, and the ecclesiastical day being divided into eight such periods, the saint must have performed the motion eight hundred times in the course of the day. The return of night brought little repose to St. Patrick. He divided it into three portions; in the first he recited one hundred psalms, and knelt two hundred times; during the second he stood immersed in cold water, repeating fifty psalms more, "with his heart, eyes, and hands raised towards heaven." The third he devoted to sleep upon a stone pavement.*

Verily this was a course of spiritual gymnastics such as very few might undertake. What a bustle and perpetual motion, and an everlasting chattering of psalms and prayers, and collects, and canticles, and a diving into cold water, and a waving of the hands, and what interminable genuflexions, and elevations of heart, eyes, and hands towards heaven, must have been required by the conscience of St. Patrick!

I am pained at my very heart to think that, in this day of light, there should be any upon whose eye-balls the rays of the gospel sun can fall, without convincing them of the folly

* Brev. Die 17 Martii. See Blaco White's Pract. Evid. against Catholicism, p. 158.

of the invocation of saints. Why may I not as well honour God by giving worship to the sun as to Ignatius Loyola, or St. Francis, or any other canonized saint? The sun is unquestionably a monument of God's goodness, wisdom, and power; there is no possibility of mistaking it in this respect; but I never can be as well satisfied respecting the holiness of sundry saints, whom Romanists devoutly invoke. For all that I know, Ignatius Loyola, though the prince of jesuits, was a great hypocrite; but I am sure the sun is not. The best of men have their failings, and there are spots even in the sun; but they are not moral impurities, nor are they displeasing to God. Philip Neri could not have been mistaken in the shining of the sun, although he might be in the shining of Loyola's face; and yet this is thought so marvellous a thing, that it is read in the lessons appointed for Ignatius Loyola in the Roman Breviary.*

What is idolatry but giving to the creature the honour which belongs to the Creator? and do not the Virgin Mary and the saints receive that honour? Prayer and praise are acts of solemn worship, which are to be offered to God alone. David thought so, when he said, "My soul, wait thou *only* upon God;" but Romanists wait upon Mary and the saints. They *pray* to them, and they *sing praises* to them. Has God said that he is willing to share his glory in this respect with another? No; but he has solemnly declared that he never will give it to another. He has forbidden us, as we have already shown, to worship any but himself. There is nothing more certain from the Bible than that the offerings which men bring to Mary and the saints, are an abomination in the sight of heaven. "A wonderful and horrible thing is committed in the land. The prophets pro-

* Brev. Rom. 31 Jul. Antw. 1663. See Stillingfleet's *Idolatry of the Church of Rome*, p. 140. London, 1676.

phesy falsely, and the priests bear rule by their means; and my people love to have it so, and what will you do in the end thereof?" Oh! that all who have sinned in this thing, would lift up their hands and cry, "O Lord, other lords have had rule over us, but henceforth by thee only will we make mention of thy name." All I ask is, that you "search the Scriptures, and see whether these things are so." If the priest *forbids* you to search the Scriptures, Jesus Christ *commands* you to search them. Now whom will you obey? "We ought to obey God rather than man." Shame on the man that will bend and cringe before his fellow-mortal, and in a land of freemen, suffer a spiritual tyrant to pluck from his hands the bread of life! God has given you his word, and for what? That you might hide it under a bushel? No; but that you might hold it up as a light by which to direct your steps. David says, "Thy word is a lamp to my feet, and a light to my path." Oh! let it be such to you. What has God made a revelation for if nobody can understand it but the priests? Is not the plan of salvation declared to be so plainly laid down in the Bible, "that the wayfaring man, though a fool, cannot err therein?"

My friends, if you invoke the saints, it is plain that you do not know the Saviour. You look upon him as frowning with indignation upon all that approach him. But is it so? Does his word tell you so? Hear him, "Come unto *me* all ye that labour and are heavy laden, and I will give you rest." The Bible never directs the sinner to go to Mary and entreat her to pacify the fury of her Son.

If ever any man who hears me is tempted by Satan to pray, or to sing praises to either saint or angel, may the Lord furnish him with the answer of my text, "Get thee behind me, Satan, for it is written thou shalt worship the Lord thy God, and him *only* shalt thou serve."

LECTURE



VENERATION OF IMAGES AND RELICS.

Lev. xxvi. 1.

"YE SHALL MAKE YOU NO IDOLS NOR GRAVEN IMAGE, NEITHER REAR YOU UP A STANDING IMAGE; NEITHER SHALL YE SET UP ANY IMAGE OF STONE IN YOUR LAND, TO BOW DOWN UNTO IT; FOR I AM THE LORD YOUR GOD."

It is hard to conceive how a church, professing to be the only one in which salvation may be obtained, should sanction the veneration of images, when the practice is so plainly forbidden in the word of God. Had I none before me, but such as were entirely free from all bias in favour, either of Protestantism or Romanism, I am confident, that, in order to convince them that the veneration of images, as practised by the church of Rome, is directly at variance with the plain command of Scripture, nothing more would be necessary than simply to range the decrees of her councils, and the doctrines of her Catechisms, and authorized Confession of Faith, by the side of those precepts of God's word, which refer to the worship of graven images. In order to convict Papists of evident departure from the truth of the gospel, I need do no more than place the decree of Trent against that of Sinai, and let the voice of Jehovah, uttered amid the thunderings and lightnings of the burning mount, rebuke

the worm that dares to contradict him. Jehovah says, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God." Now, hear the Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God; "I most firmly assert, that the images of Christ, of the mother of God, ever virgin, and also of other saints, may be had and retained; and that due honour and veneration is to be given to them."* Jehovah says, "Thou shalt not make to thyself *any* graven image." The man of sin says, "*I* most firmly assert, that the images of Christ, of the mother of God, ever virgin, and also of other saints, *may* be had and retained; and that due veneration is to be given to them."

But, plain as this case is, when viewed in the light of Scripture, the worship of images is strenuously upheld by papists; though by means of sophistry and false distinctions, they try to make it appear that, in reality, they do not violate the command of God. The second commandment of the Decalogue has always been a source of trouble to the doctors of the Romish church; so much so, that until they were shamed out of the fraud by Protestants, they uniformly omitted it in all their catechisms. I defy any man to show me the second commandment, in any one of the manuals of the Romish church, before the Reformation! As late as 1658, we find Dr. Stillingfleet challenging a papist to tell him in what public office of their church the second commandment was to be found. Even yet, the priests have not

* Grounds of Cath. Doct. p. 6.

been entirely cured of this attempt at imposition; for in the papal countries of Europe, the second commandment is not to be found in the catechisms in common use, if my information is correct; and I am the more inclined to believe its truth, because I find that there is no mention made of this commandment in the Christian's Guide to Heaven, published with the approbation of the R. C. Bishop of this city. Before a good papist goes to confess, he is directed to examine himself on the *ten* commandments. In this examination there is not a word said about the graven images, which the Lord forbids us to make, in order to bow down to them; but, to eke out the full complement of *ten* commandments, the last, or tenth commandment, is divided so as to make two out of it. I wish the bishop would let me supply a list of questions on the second commandment, because, as the case stands at present, the examination must be defective; and, as the Lord requires us to keep *all* his commandments, I think it would be safest to let the Almighty's words stand as originally delivered to Moses, on the tables of stone. To be sure, it might occasion some little suspicion that all was not right, if such a question as this were proposed. "Is there any image, or likeness of any thing in heaven, or on earth, to which you have bowed down?" "Why, yes," the Roman Catholic must reply, "there is. I have bowed down to the crucifix in my chamber, and to the image of the Virgin Mary," &c. Then the next question would be, "How often?" And, perhaps, it would be a difficult matter to answer that question satisfactorily. I do not, for a moment, dispute the *policy* of this omission. I think it is quite *prudent*; but whether it is altogether proper, or scriptural, is another question.

But I must proceed to examine the evidence offered in support of this practice of the Romish church. There is a long chapter, on this subject, in the Grounds of Cath. Doct.,

though there is very little matter offered as proof; the greater part of the chapter consists of apology. I have thought it best to make an analysis of the contents of this section, in order to hold up at one view the chief points upon which the veneration of images depends. The Grounds of Cath. Doct., (pp. 75—79,) contain the following six propositions on this head.

1. *Divine* honours are *not* paid to images, but only *relative* honours.

2. The second commandment of the Decalogue, by no means interferes with the use of images.

3. Several commands of God to Moses, warrant the worship of images.

4. No trust or dependance is placed in images.

5. Sundry practices of Protestants are similar to the custom of the Romish church in this respect.

6. The dictates of common sense, as well as of piety and religion, teach that it is right to show proper veneration to images.

I. Roman Catholics maintain that they do not pay *divine* honour to images.

“What is your doctrine as to images?”

“We hold that the images or pictures of Christ, of his blessed mother, ever virgin, and of other saints, are to be had and retained; and that due honour and veneration are to be given to them.

“Do you not worship images?”

“No, by no means; if by worship you mean divine honour; for this we do not give to the highest angel or saint, not even to the Virgin Mary, much less to images.

“Do you not pray to images?”

“No, we do not, because, as both our catechism and common sense teach us, they can neither see, nor hear, nor help us,

“Why, then, do you pray before an image or crucifix?”

“Because the sight of a good picture or image, for example, of Christ upon the cross, helps to enkindle devotion in our hearts, towards him that has loved us to that excess as to lay down his life for the love of us.

“What kind of honour do *Catholics* give to the images of Christ and his saints?”

“A relative honour.

“What do you mean by a relative honour?”

“By a relative honour, I mean an honour which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else, as when the courtiers bow down to the chair of state, or Christians to the name of Jesus,” &c.

As to the statement about the degree of honour paid to the Virgin Mary, we have already shown that *divine honour* is certainly paid to her; and I shall now show, that to give, even what is called a relative honour, to images, is impious. “By a relative honour,” Pope Pius says, “I mean an honour which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else; as when the courtiers bow down to the chair of state, or Christians to the name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.” In other words, Roman Catholics show this outward honour to an image, on account of the person whom it represents, not because they believe there is any virtue in the image itself. Thus, when they bow to a crucifix, they consider themselves as bowing not to the wood or brass, of which the crucifix is made, but to the Saviour, who is represented by it. Hence the worship terminates upon the Saviour, and not upon the crucifix. This, I believe, is as fair a statement of the case as can be given.

1. I shall show that this distinction is altogether inadmissible. It is so, for the following reason: *God has forbidden us to worship him in this way; of course, therefore, he will not accept of the honour that is intended to be shown to HIM by bowing down to an image.* What is worship? So far as the act is concerned, it is nothing more than an external signification of honour and respect. Now this expression of honour, which is due to God, cannot be made, acceptably, when it is offered in a manner which God has forbidden; no matter what the intention of the worshiper may be. A man may *intend* to worship God, when he bows down to an image, but if God has expressly said, "Thou shalt not bow down to it," it is not probable that the Lord will consider himself honoured by the disobedience of his worshiper. If we once admit the doctrine, that men's intentions are to be the rule of divine worship, then we must concede to our Roman Catholic friends the right of promoting the glory of God by breaking his commandments. But, if we declare the divine law to be the only rule of worship, all prohibited modes of honouring God must be an abomination to him. Suppose Mehemet, the pacha of Egypt, should issue an edict, declaring it to be high treason for any of his subjects to bow down to a sign-post, ornamented with the figure of his head, under the pretence of giving the greater honour to their prince; what would he say, think you, if some of his subjects were to be brought before him, taken in the very act of disobedience? Would he be satisfied if they were to plead their *intention* of showing respect to him, after he had forbidden them to bow down to his image? Not he. I am disposed to believe, that he would order the heads of his disobedient subjects to be fixed upon sign-posts, as a terror to others. And will the great God, who absolutely forbids the worship of himself, by means of an image, and who calls this worship idolatry, no matter

with what intention it is offered ; will he be pleased with the homage of those men who, in the very face of his prohibition, bow down to images, and plead their good intention? He will not. He is a jealous God.

It will, I presume, be admitted, by every one, that God is the best judge of the propriety of the worship that is offered to him. Now, it is plain, that He does regard all such worship as terminating on the image. One thing is certain ; if it does not terminate on the image, it never reaches him. He abhors it. He will have none of it. How was it, when the Israelites, weary at the delay of Moses, who was on the mount, receiving the tables of stone, prevailed upon Aaron to make a golden calf? Said they, "These be thy gods, O Israel, which brought thee up out of Egypt!" They *intended* that the worship, which they paid to that idol, should terminate on God. They well knew, that that stupid calf had not brought them out of the land of Egypt. They made it as a representation of the Lord Jehovah! Was he pleased? Was not the camp of Israel covered with the corpses of these idolaters? It is folly, then, to speak of worshipping God by showing honour to an image. Call it relative honour, or whatever you please, it is idolatry. Indeed, the word "idolatry" is compounded of two Greek words, meaning image-worship. It may be worth mentioning, by the way, that the ancient Greeks and Romans justified bowing down to the images of Jove and Minerva, and their other gods and goddesses, by precisely the same plea which is now used by Roman Catholics. They did not honour the image, but the god who was represented by it. Indeed, the more enlightened, even among pagans, condemned the use of images. Zeno, and Plato, and Socrates, and others, regarded all image-worship as contemptible.

I cannot dismiss this point without showing that the dis-

inction between positive and relative worship is a mere imposition. In an exposition of the image-worship, enjoined by the second Council of Nice, (which Romanists regard as a legitimate and infallible council,) James Naclantus, bishop of Clugium, uses the following language:

“We must not only confess, that the faithful in the church worship *before* an image; as some over-squeamish souls might, peradventure, express themselves; but we must, furthermore, confess, without the slightest scruple of conscience, that *they adore the very image itself*; for, in sooth, they venerate it with the identical worship wherewith they venerate its prototype. Hence, if they adore the prototype with that divine worship which is rendered to God alone, and which technically bears the name of Latria, they adore also the image with the same Latria, or divine worship; and if they adore the prototype with Dulia, or Hyperdulia, they are bound also to adore the image with the self-same species of inferior worship.”*

This, be it remembered, is an exposition of the doctrine of the second Nicene Council, published at Venice in the sixteenth century, with *papal approbation*.

2. The next proposition, which I will review, is, *that the second commandment of the Decalogue, by no means condemns the use of images*. This does not follow in the Grounds of Cath. Doct., immediately after the point which I have just discussed; but this is the proper place for it. Pope Pius asks, as well he may, (Grounds, 77.)—

“But is it not forbidden (Exod. xx. 4.) to make the likeness of any thing in heaven above, or in the earth beneath, or in the waters under the earth?

“It is forbidden to make to ourselves any such image or likeness; that is to say, to make it our God, or put our trust

* Faber's Diff. of Rom. p. 210.

in it, or give it the honour which belongs to God ; which is explained by the following words ; ‘Thou shalt not bow down thyself to them ;’ that is, thou shalt not adore them ; for so both the Septuagint and the Vulgate translate it ; ‘nor serve them ;’ otherwise, if all likenesses were forbid by this commandment, we should be obliged to fling down our sign-posts, and deface the king’s coin.”

My hearers need not be told, that Protestants do not condemn *all* likenesses ; but all worship of images. We can admire sculpture, and patronise the fine arts, without bowing down to graven images.

The best way of ascertaining the meaning of a commandment is, to examine the terms in which it is expressed, and the reasons why the commandment was given. Exod. xx. 4, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”

There is no kind of image, graven or painted, whether of a real or imaginary being, that is not comprehended in the original language of this commandment. Not only is the making of similitudes in general, forbidden, but any kind of likeness, whether of things in heaven, or things on earth, or things under the earth, is interdicted if made in order that men may bow down to them. Now, I cannot conceive how the Almighty could have revealed his will in relation to this matter, more clearly than he has done. If the language is not sufficiently plain and emphatic in this case to preclude all misapprehension, then, I say, it is not in the power of words to convey any definite meaning. But Roman Catholics tell us that this commandment has reference solely to the idol gods of the heathen, and not to *their* pictures of the Father, Son, and Holy Ghost, and of the Virgin Mary and the saints, before which they do certainly bow down. But has the Lord said thou shalt not bow down to any graven

image or likeness of things in heaven, or on earth, &c., *except* the images and pictures of the Trinity and the Virgin Mary and the saints? No. But he has said, "thou shalt not make to thyself *ANY* graven image," &c., then certainly it is wrong to worship God, who is in heaven, under any similitude whatever. If a king were to pass a law forbidding his subjects, under a severe penalty, to make any image or likeness of himself, with the intention of showing honour to him by kneeling before it, would not *he* be thought a strange interpreter of the law, who should tell the people, "The king does *not* forbid you to make any picture of himself, or of his Son, or of his favourites, and to bow down to them, because this must redound to his honour; and who does not see that "if *all* likenesses were forbidden by this commandment, we should be obliged to fling down our sign posts and deface the king's coin?" But his majesty means that you must not make the image of an ass, or an ape, or a crocodile, and bow down to them, thinking to honour *him* by such worship." Now, my brethren, is not the exposition of the second commandment, as given by Romanists, very similar to this? The Lord forbids any image of himself to be used in connexion with his worship; "but," says the papist, "this does not exclude the crucifix, nor any picture of God himself; nor of his saints or angels, provided we intend to worship *God* and the saints by them, and do not suffer the worship to terminate on the images!" Again, if we consider the reason which the Scriptures give us for this prohibition of image-worship, our argument will appear still more conclusive. Hear the word of the Lord, (Deut. iv. 15, 16,) "Take ye therefore good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, &c., *for ye saw no manner of similitude* on the day that the Lord spake unto you in Horeb out of the midst of the

fire." If the Lord was warning the people merely against the idols of the heathen, why did he give this as the reason of the prohibition of image-worship, "For *ye saw no manner of similitude* in the day that the Lord spake unto you?" &c.

3. *But another proposition laid down in the Grounds of Cath. Doct. is, that several commands of God to Moses warrant the use of images.*

"How do you prove that it is lawful to make or keep the image of Christ and his saints?"

"Because God himself commanded Moses, Exod. xxv. 18—21, to make two cherubims of beaten gold, and place them at the two ends of the mercy seat, over the ark of the covenant, in the very sanctuary. 'And there, (says he, v. 22,) will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.' God also commanded, (Num. xxi. 8, 9,) a serpent of brass to be made, for the healing of those who are bit by the fiery serpent; which serpent was an emblem of Christ, John iii. 14, 15."

If this means any thing to the purpose, it implies that, because the Lord commanded Moses to make two cherubim, and place them over above the mercy-seat, therefore it is right for papists to bow down to the images of Christ and the saints. This is really too bad! Were these images of the cherubim placed there for the Jews to worship them? Why, my hearers, the Jews had no access to them, the High Priest and he *alone* could enter the Holy of holies, where the mercy-seat was kept, and even he could do so only once a year. The mercy-seat was an emblem, (not a graven image,) of Christ, and the two cherubim of gold, with their faces toward the mercy-seat, were typical of the

angels, who desire to look into the mysteries of redemption; *the common people never saw the cherubim*, consequently they could not bow down to them! But then, we are told, God also commanded a serpent of brass to be made, for the healing of those who were bit by the fiery serpents, which serpent was an emblem of Christ, &c. Yes; but it was not a *likeness* of Christ, though it was an *emblem*. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." As those, who were bitten by the serpents, and who desired to be healed, were directed to look to the brazen serpent, so sinners who feel their guilt and condemnation, are pointed to the Lamb of God who taketh away the sins of the world, through the atoning sacrifice which he offered on the cross. The object of the Lord in conferring a cure upon all who looked to the brazen serpent, was to show that sinners are saved by faith in the Lord Jesus Christ, and thus to prove incontrovertibly that the Romish doctrines of penance and satisfaction, and works of supererogation are all inventions of the devil! As many of the serpent-bitten Jews as looked to the brazen serpent were cured at once; and as many as look unto the Lord Jesus Christ, feeling themselves to be miserable and wretched, shall also be healed; for he says, "Look unto me, and be ye saved, all the ends of the earth," Is. xlv. 22. By the way, the allusion to the brazen serpent is most unfortunate. It appears from 2 Kings xviii. 4, that the Israelites, after they had been inveigled into the idolatrous practices of their heathen neighbours, actually *bowed down to this brazen serpent* and burnt incense to it, and we are told that for this reason good Hezekiah "brake in pieces the brazen serpent which Moses had made!"

4. *But another proposition, asserted in the Romish Catechism, is, that no trust or dependence is placed in images.*

“Are you not taught to put your trust and confidence in images, as the heathens did in their idols; as if there were a certain virtue, power, or divinity residing in them? No, we are expressly taught the contrary by the Council of Trent. Sess. 25.” The following is probably the passage referred to:—

“Moreover, let them teach that the images of Christ, of the Virgin Mother of God, and of other saints, are to be had and retained, especially in churches, and due honour and veneration rendered to them. Not that it is believed that any divinity or power resides in them, on account of which they are to be worshiped; or that any benefit is to be sought from them, or any confidence placed in images, as was formerly by the Gentiles, who fixed their hope in idols. But the honour with which they are regarded, is referred to those who are represented by them, so that we adore Christ, and venerate the saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves,” &c.

If this be so, then, I ask, why not fling your idols to the moles and to the bats at once? If you place no trust in them, what good can you derive from bowing down to them?

But here Pope Pius involves himself and his children in a contradiction. The second Council of Nice curses every body who refuses to worship images; and yet papists are taught that no trust or dependence is to be placed in them. This is strange. Roman Catholics are actually required, under the pain of a curse, to worship images, for the decrees of the second Council of Nice, on this point, are not to be misunderstood, (as we shall presently see,) and yet they are assured that this adoration will do them no manner of good. I will read the decree of this Council (A. D. 787) in relation to images. The decrees of this second Council of Nice, relative to image-worship, were reversed by seve-

ral of its successors, and again re-enacted by others. This idolatry was established about the close of the ninth century.

"The venerable images, both of the dispensation of our Lord Jesus Christ, as he became man for our salvation, and of our unpolluted lady the holy mother of God, and of the god-like angels, and of the holy apostles and prophets and martyrs, and all the saints, I salute and embrace and adore, according to their just degrees of honour, rejecting and anathematizing, from my whole soul and intellect, that synod, which was congregated through madness and folly, and which has been denominated the seventh Council; though by persons who think rightly, it is lawfully and canonically styled a false synod, as being alienated from all truth and piety, and as having rashly and boldly and atheistically barked against the heaven-delivered ecclesiastical legislation, and as having insulted the holy and venerable images, and as having commanded them to be removed from the holy churches of God. Anathema to the calumniators of Christians! Anathema to the breakers of images! Anathema to those who apply to images the Scriptural denunciations against idols! Anathema to those who refuse to salute the holy and venerable images! Anathema to those who call the holy images idols! Anathema to those who aid and abet the dishonourers of the holy images!"*

This seventh Council, which the Nicene Fathers thus unceremoniously disfranchise, was a genuine oecumenical synod, and bore noble testimony against the vile abomination of image-worship.

But, my hearers, in addition to this, I must be permitted to adduce farther testimony, which will prove that Roman Catholics *do* place trust in images. I will offer a few pas-

* Concil. Nicen. See Act 1, quoted by Faber, p. 213.

sages extracted from the book of the "Hours of the Virgin," printed at *Paris* A. D. 1526, and in use in the church of Salisbury.

"To all them that be in a state of grace who devoutly say this prayer before our blessed Lady of pity, she will show them her blessed visage, and warn them of the day and hour of death; and in their last end the angels of God shall yield their souls to heaven. Such a person shall obtain five hundred years, and so many lents of pardon, granted by five holy fathers, Popes of Rome.

"Our holy father, Sixtus IV., Pope, hath granted to all them that devoutly say this prayer before the image of our Lady, the sum of 11,000 years of pardon.

"These be the fifteen Oo's which the holy virgin St. Bridget was wont to say daily before the holy rood in St. Paul's church at Rome. Whoso says this a whole year, shall deliver fifteen souls of his next kindred out of purgatory, and shall convert other fifteen sinners to a good life; and other fifteen righteous men of his kindred shall persevere in a good life; and what ye desire of God ye shall have it, if it be to the salvation of your souls.

"To all them that before this image of pity shall devoutly say five paternosters, and five ave marias, and a credo, piteously beholding those arms of Christ's passion, are granted 32,755 years of pardon: and Sixtus IV., Pope of Rome, hath made the fourth and fifth prayer, and hath doubled his aforesaid pardon." (Faber 217.)

What a fearful amount of suffering papists must expect to endure in purgatory, when they can thus readily obtain a dispensation from so many thousand years of torment!

It will be a difficult matter to reconcile the privileges thus granted to the worshipers of images, with the assertion of the Catechism, that papists are taught *not* to place any confidence in them. I shall proceed to the next point.

5. *That various practices of Protestants are similar to the custom of the Romish church in this respect.*

"Have you any instances of this relative honour allowed by Protestants?

"Yes, in the honour they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the sacrament. Such also was the honour which the Jews gave to the ark and cherubims, and which Moses and Joshua gave to the land on which they stood as being holy ground. Exod. iii. 5; Josh. v. 5, 15," &c.

Besides these, there are two other cases mentioned. "When the courtiers bow down to the chair of state, or Christians to the name of Jesus, which is an *image* or remembrance to the *ear*, as the crucifix is to the eye;" they then, according to Pope Pius, give precisely the same honour to these things as papists show to images. The Grounds of Cath. Doct. were not originally published in this country; we have no "chair of state" here, and so long as Protestant principles and influence prevail, we are not likely to have any. But even were this government a monarchy, Protestants would never worship the chair of state as an image either of the Deity, or of the king. All the respect which is ever shown it in civilized kingdoms, whether from Romanists or Protestants, is *civil*, and not *religious* honour; but at all events, it is a silly custom, and one for which Republicans have a strong antipathy.

As to *bowing at the name of Jesus*, I can see nothing in this which justifies bowing down to an *image* of Jesus. Some Episcopalians, I believe, imitate Roman Catholics in this custom, and I am sure I have no objection to any *heartfelt* homage paid to the blessed Saviour. I conceive, however, a vast difference between bowing down to an *image* of Jesus, and bowing reverently when the *name* of the Saviour is pronounced; though without wishing to be captious, I must

say, that I think the custom of bowing at the name of Jesus is not required by Scripture. We are told in the word of God, that at the name of Jesus every *knee* shall bow, of things in heaven, and things on the earth. This refers to the final subjugation of all things under the power of Christ, and does not mean that we are to bow whenever the name of Jesus is pronounced; for if this be the meaning, in order to obey to the letter, we must drop on our knees whenever we hear the name of Christ, no matter where we may be, whether in the street or elsewhere. "But," says Pope Pius, "the name of Jesus is an image to the ear, as the crucifix is to the eye." With all deference to his holiness's infallibility, it sounds to me very much like nonsense to talk of an "image to the ear." Images are meant only for the *eye*; they are dumb idols that cannot speak, and therefore have nothing to do with the ear. We might as well speak of a *sound* for the eye as talk of an *image for the ear*. As to the case itself, it would have been as much to the purpose if his holiness had declared that a Protestant's going to church when the bell rings, is the same as a papist's bowing before a crucifix.

But then we are told that we give honour to our churches, to the altar, to the Bible, and to the symbols of bread and wine, similar to that which Romanists pay to their images. To this I answer, *we* do no such thing; we do not bow to any of them. If any of our Protestant friends have some of these rags of popery about them, if they will give their Reformed brethren permission, we will help them to shake off their rags, and send them back to Rome; and if they can detect any of Holy Mother's ribands about us, we will thank them to reciprocate the favour.

But let us hear the Catechism a little farther. "Such also was the honour which the Jews gave to the ark and cherubim." I have already shown that this cannot be; for,

you will remember the cherubim and ark were kept in the Holy of holies, so that the Jews never saw them, and the high priest himself never saw them more than once a year. The Jews, it is true, directed their worship towards the place where God had promised to be signally present among them. But this gives no more sanction to the worship of images than our lifting our eyes to heaven when we pray; we do so because God is more especially present there.

But "Moses and Joshua gave honour to the land on which they stood as being holy ground;" and therefore we are told it is right to give honour to images. (Exod. iii. 5, and Josh. v. 15.)

Now I think these cases are wide of the mark. In the first place, the Lord *commanded* his servants to take off their shoes; but he has *forbidden* us to bow down to any image. In the next place, Moses and Joshua were not commanded to kiss the ground, or to bow down to it, much less to pray to it, but only to put off their shoes, and no one can deny that God's special presence in any place renders it proper that some peculiar mark of reverence should be shown when the Lord himself designates the precise way in which it is to be exhibited. This homage was not paid to the ground, but to God; and if at all events the ground was sacred by divine consecration, there was nothing of representation in it. It was not a graven image or a likeness of God. Hence the cases are not parallel. There is one more case mentioned at the close of this chapter in answer to the last question.

"Does your church allow of images of God the Father, or of the blessed Trinity?"

"Our profession of faith makes no mention of such images as these; yet we do not think them unlawful, provided that they be not understood to bear any likeness or resemblance of

the divinity which cannot be expressed in colours, or represented by any human workmanship."

This is a downright contradiction in terms. "Images of the divinity are not unlawful, provided that they be understood to bear no likeness to the divinity." What are images but likenesses of some original? Likenesses of the divinity are not unlawful, provided it is understood that they *are* no likenesses! If it be true, as Pope Pius tells us, "that the divinity cannot be expressed in colours, or represented by any human workmanship;" why make the attempt? Why make graven images or pictures in order to represent him? Let us finish the paragraph, and we shall see. "For as Protestants make no difficulty of painting the Holy Ghost under the figure of a dove, because he appeared so when Christ was baptized, (Matt. iii. 16,) so we make no difficulty of painting God the Father under the figure of a venerable old man, because he appeared in that manner to the prophet Daniel, vii. 9."

I think this passage, referring to the Holy Ghost, is not properly understood. God saw fit to point out the Saviour to John the Baptist by a sign from heaven. This sign was the descent of the Holy Spirit in a visible form. But we are not told what that form was. It descended like a dove, i. e. as a dove descends, hovering over the object on which it is about to rest. In candour I must own that some Protestants *do* carnalize the Bible by painting the Holy Spirit under the figure of a dove, and I am sorry for it, especially since Pope Pius tells me, that papists think they may, with equal propriety, paint God the Father under the figure of a venerable old man, of course for the additional purpose of bowing down to it, and that too in the very face of the second commandment which expressly forbids it. Pope Pius does not mention, however, that papists have gone to

such, a length of impiety as to represent the Trinity under the image of a man with three faces.

It is idle to urge that the prohibition delivered in the Old Testament, relates solely to the Jews ; and it is worse than futile to plead that this prohibition has passed away with the rites of the ceremonial law. Before this reasoning can be admitted, it must be proved that idolatry was a sinful tendency, peculiar to the Hebrew nation ; whereas, it requires no more than a reference to facts, to show that it is a vice which besets human nature itself. The commandment was made for all men, and for all seasons ; and is as binding now as when first given to the Jews.

6. There is one more point, and then I have done with the apology for the worship of images. *The dictates of common sense, as well as of piety and religion, teach that it is right to show proper veneration to images.*

“How do you prove that there is a relative honour due to the images or pictures of Christ and his saints ?

“From the dictates of common sense and reason, as well as of piety and religion, which teach us to express our love and esteem for the persons whom we honour, by setting a value upon all things that belong to them, or have any relation to them : thus a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father or friend ; and those who make no scruple of abusing the image of Christ, would severely punish the man that would abuse the image of their king.”

To all this I answer, that Protestants can admire the portrait of an esteemed friend without bowing down to it, or worshiping it. We do not make war either on sculpture or painting, but on *idolatry*.

I have had occasion to show, in former discourses, that the darker shades of Romanism are carefully kept out of view in the Roman Catholic works which are published in

this country, though let the priests trim and garble as they will, they cannot conceal the cloven foot. This course is pursued for the very obvious reason, that there is too much light and too much liberty here for the full development of all the superstition and idolatry which obtain in countries that are strictly under papal government. It would not do to come out before an enlightened community such as this, and formally announce such miracles as are said to be performed in Spain and Italy by the wonder-working images and relics. It would not answer in a Protestant city gravely to proclaim from the house-top, that the images of the Virgin Mary and of Jesus Christ had been known to speak, actually to hold conversations with the devout worshippers. Scores and hundreds of such miracles are, however, recorded in Roman Catholic books, designed for the edification of the faithful.*

It will be remembered, that the Grounds of Cath. Doct. repudiate the supposition that there is any power or divinity residing in the images, before which they bow. Perhaps Roman Catholics, in Philadelphia, do reject every such idea. I am willing to believe that they do, if they insist upon it; but I am sure that the papists of Italy do, certainly, believe that there is an actual power residing in many of their images. It is for Roman Catholics to reconcile these discrepancies with the famous boast of their church, that their religion is "always, and everywhere the same."

If we are told again, that honour is not paid to the image itself, but to that which the image represents, we would ask, Why, then, is any local superiority admitted? Why is one image considered more holy, and more potent than another? Why are pilgrimages made to distant images, when there are others, representing the same object of worship, nearer

* See Master-key to Popery, pp. 205, 209, &c.

home, and of far better workmanship? Why visit the black image, hideous and defaced as it is, of our Lady of Loretto, when there are so many madonnas, far more comely in appearance, within an hour's walk? No, my brethren, these subterfuges are too flimsy to hide the nakedness of the Popish apology for idolatry.

Dr. Middleton, in his letter from Rome, speaking of the famous image of the Virgin Mary, known as "Our Lady of Loretta," an image, as black as a coal, relates the following facts.

"In the high street of Loretta, which leads to the holy house, the shops are filled with beads, crucifixes, Agnus Deis, and all the trinkets of popish manufacture; where I observed printed certificates, or testimonials, affixed to each shop, declaring all their toys to have been touched by the blessed image; which certificates are provided for no other purpose, but to humour the general persuasion, both of the buyer and the seller, that some virtue is communicated by that touch, from a power residing in the image? For what else," says he, "can we say of those miraculous images, as they are called in every great town of Italy, but that some divinity and power is universally believed to reside in them? Are not all their people persuaded, and do not their books testify, that these images have sometimes moved themselves from one place to another; have wept, talked, and wrought many miracles; and does not this necessarily imply an extraordinary power residing in them?" "In one of the churches of Lucca, they show an image of the Virgin, with the child Jesus in her arms, of which they relate this story: That a blaspheming gamester, in a rage of despair, took up a stone, and threw it at the infant; but the Virgin, to preserve him from the blow, which was levelled at his head, shifted him instantly from her right arm into the left, in which he is now held; while the blasphemer was swallowed

up by the earth upon the spot, where the hole, which they declare to be unfathomable, is still kept open, and enclosed only with a grate, just before the altar of the image. The Virgin, however, received the blow upon her shoulder, whence the blood presently issued, which is preserved in a crystal, and produced with the greatest ceremony, by the priest, in his vestments, with tapers lighted, while all the company kiss the sacred relic on their knees."

From this we see, that an image of the Virgin can defend itself from injuries, and inflict vengeance on all who dare to insult it. Does this agree with the solemn assurance that there is no power or divinity residing in these images?

I am sated, "ad nauseam," with these disgusting details; nor would I have introduced them, had they not been necessary to illustrate the true character and tendency of image-worship.*

Not only are *images* worshiped in this manner; but *due* veneration is also paid to relics, especially to the wood of the cross, pieces of which papists profess to have in their possession. If all the bits of wood which are shown as true fragments of the cross are genuine, it must have required a

* If the reader wishes farther information, respecting miraculous images, let him consult the Glasgow Protestant, by Wm. M'Gavin, Vol. I. chap. xlix. pp. 361—367. Hartford: 1833. Also, Dictionnaire Critique des Reliques et des Images Miraculeuses, par Collin de Plancy. 3 vols. 8vo. Paris: 1821. This book is written in a strain of merciless sarcasm. If ever images have wept, it must have been under the lash of De Plancy. Of the fact, that the puppets have shed tears, this author appears perfectly convinced. He suspects, however, that the sponges, filled with water, which have been found secreted in the heads of these idols, might, possibly, have had some remote connexion with the phenomenon of their weeping. I trust I shall not be suspected of rationalism, when I confess that I incline to believe De Plancy is correct.

forest to build the instrument in question. There is a very short chapter on this subject in the *Grounds of Cath. Doct.*, and as the two subjects are intimately connected, I will review, in as few words as I can, the reasons that are offered for the worship of relics.

“What do you mean by relics?”

“The bodies or bones of saints; or any thing else that has belonged to them.

“What grounds have you for paying a veneration to the relics of the saints?”

“Besides the ancient tradition and practice of the first ages, attested by the best monuments of antiquity, we have been warranted to do so by many illustrious miracles done at the tombs, and by the relics of the saints, (see *St. Aug. L. 22, of the City of God, chap. 8.*) which God, who is truth and sanctity itself, would never have effected if this honour, paid to the precious remnants of his servants, was not agreeable to him.

“Have you any instance in Scripture of miracles done by relics?”

“Yes, we read, *2 Kings xiii. 21*, of a dead man raised to life by the bones of the prophet Elisha; and, *Acts xix. 12*. ‘From the body of Paul were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.’”

I was prepared to expect that some Scripture warrant would be produced in favour of the veneration that is paid to relics; in this, however, I have been disappointed. There is merely an allusion to the miracle performed at the grave of Elisha, and to the cures effected by the handkerchiefs and aprons brought from the body of Paul. As to the former case, I rather think, that if the worship of relics had been in vogue at that time, the bones of such a man as Elisha would not have been suffered to sleep quietly in the

grave. As to the *fact* of the miracle being performed at Elisha's grave, there is no doubt of *that*; but this does not authorize the *worship* of relics. The other case is also inapplicable. The handkerchiefs and aprons were not *relics*; for Paul was still alive; and, besides that, they did not *worship* these things, as Roman Catholics do. Before I speak of the *miracles* performed in our day by relics, I will first specify a few of these precious things that are so much venerated by Romanists. A catalogue of relics, published in 1753, contains, amongst other wonderful things, the following:

"In St. Peter's church, they have the cross of the good thief, somewhat worm-eaten; Judas's lantern, a little scorched; the dice the soldiers played with, when they cast lots for our Saviour's garment; the tail of Balaam's ass; St. Joseph's axe, saw, and hammer, and a few nails he had *not* driven:" the latter relic might be furnished, in any quantity, by all the hardware merchants of our city; also, by the venders of old iron. "St. Anthony's mill-stone, on which he sailed to Muscovy; part of the wood of the cross, and a nail of the same. Part of the manna in the wilderness, and some blossoms of Aaron's rod. The arm of St. Simeon, ill kept. The image of the blessed Virgin, drawn by St. Luke, the features all visible; one of her combs; and twelve combs of the twelve apostles, all very little used. Some relics of Abraham, Isaac and Jacob. The arm, and some part of the body of Lazarus, ill kept, and smells. A part of the body of St. Mark; and a part of his gospel, of his own handwriting, *almost legible*. A finger and an arm of St. Ann, the blessed Virgin's mother. A piece of the Virgin's veil, as good as new. The staff delivered by our Lord to St. Patrick, with which he drove all the venomous creatures out of Ireland. Some of St. Joseph's breath, which an angel enclosed in a phial, as he was cleaving wood vio-

lently; which was so long adored in France, and since brought to Venice, and from Venice to Rome. The head of St. Dennis, which he carried two miles, after it was cut off, under his arm, from Montmartre to St. Dennis. A piece of the rope Judas hanged himself with. Large parcels of the blessed Virgin's hair. Great quantities of her milk; some butter; and a small cheese made of it, which never decays," &c. &c.*

Five devout pilgrims, happening to meet on their return from Rome, loaded with relics, each began to extol his acquisitions; and, upon comparing their precious treasures, they found, to their amazement, that each of the five was blessed with a foot of the very ass upon which Christ rode to Jerusalem. If all the feet that are shown in the different monasteries of Europe, as having belonged to this ass, were really owned by that animal, it must have been a species of centipede.

Spalatine, the celebrated secretary of Frederic, elector of Saxony, drew up a curious catalogue of sacred relics, preserved in the principal church at Wittemberg. It contained the enormous number of 19,374. If any perverse unbeliever in the genuineness of relics should presume to pose a good papist, by asking him to account for the innumerable duplicates of heads, and bones, and bodies of saints and martyrs, father John Ferand, of happy memory, has left a standing answer, which must for ever silence infidel heretics. The difficulty of one saint having a dozen heads at different places, is readily solved by this right worthy friar. He says, "God was pleased to multiply and reproduce them for the devotion of the faithful." A specimen of a few items, from Spalatine's inventory, will furnish some data that may assist us in ascertaining whether human credulity,

* M'Gavin's Prot. Vol. i. 389.

priestly cunning, or divine omnipotence had most to do with the multiplication and reproduction of relics. The following may suffice :

“The rod of Moses, with which he performed his miracles.

“A feather of the angel Gabriel.

“A finger of a cherub.

“The slippers of the antediluvian Enoch.

“The spoon and pap-dish of the holy child.

“A lock of hair of Mary Magdalene.

“A tear our Lord shed over Lazarus, preserved by an angel, who gave it, in a phial, to Mary Magdalene.

“One of the coals that broiled St. Lawrence.

“The face of a seraph, with only part of the nose.

“The snout of a seraph, supposed to belong to the defective face.

“Some of the rays of the star that appeared to the magi.”

Luther tells us that the bishop of Mentz boasted that he had **A FLAME OF THE BUSH, WHICH MOSES BEHELD BURNING.***

If any incredulous Protestant should be disposed to question the genuineness of these relics, we are prepared to overwhelm him with a history of many stupendous miracles, by which their claim to *due* veneration is most abundantly established, to the utter confusion of all gainsayers. The following miracle is one of many :

Prince Christopher, of the family of the dukes of Radzevit, having gone a pilgrimage to Rome, to kiss his holiness's toe, received, as a reward of his piety, a box of very precious relics. These, on his return home, became the consolation of the afflicted, and the terror of the devil. * *

Scarcely had a few months illustrated their power, when

* See Cox's Life of Melancthon, chap. iii.

some monks requested the use of them, for the benefit of a man possessed by the devil. They were cheerfully lent to the holy fathers; and were carried, in pomp, to the church, and solemnly deposited on the altar. At a specified time, when a vast assembly had congregated, to witness the prodigy, after the ordinary exorcisms had failed, the relics were produced, and the devil was forced to decamp. The spectators cried out, "A miracle! A miracle!" and the prince lifted up his hands and heart to God in pious gratitude, for bestowing upon him so holy and potent a treasure.

But some days after, when the prince was boasting of the virtue of his relics, he observed that a certain gentleman, who had been in his retinue at Rome, discovered uncommon incredulity. He demanded the reason. The gentleman, having been assured that the development should be the source of no unpleasant consequences to himself, confessed that on his return from Rome he had lost the box of relics, and that, fearing the displeasure of his prince, he had substituted another exactly similar, and filled it with bones, &c.; and, in short, that he had good reason to be astonished that miracles were performed by this heap of filth. The prince, wishing to expose the trick, sent for the monks, and asked them if there were no more demoniacs, who might need the relics. They soon brought another man, who was possessed with the devil, and no marvel, for the devil is generally to be found nestling in the vicinity of relics. The prince commanded the ordinary exorcisms to be performed in his presence; but they were all useless. The devil was waiting for the box of holy bones. Christopher ordered the monks to withdraw, and sent the demoniac to some Tartars, whom he kept about his stable, with orders, to give the devil his due. They exhorted him to confess the imposture; he replied by horrible gestures and grimaces. But six sturdy Tartars had no sooner begun to exorcise the devil with their

whips, than he found himself taken on the weak side; and, without the use of either relics, hard words, or holy water, he began to cry for quarter, and confessed that the monks had hired him to personate a character, which he was ill qualified to sustain.

The monks were recalled, and confronted with the man, who confessed the fraud, and implored the mercy of the prince. At first, the holy fathers exclaimed that this was only an artifice of the devil, who spoke through the mouth of the demoniac. But the prince replied, that if his Tartars had devised a mode of constraining the *devil* to speak the truth, they might, perhaps, succeed in inspiring the *monks* with a similar love of veracity. The reverend fathers, terrified by the threatening mien of the Tartars, who prepared their whips for service, confessed the trick, and said, that they had practised the imposition with a good intention, in order to stop the progress of Lutheranism. The prince drove them from his presence, and at once renounced Popery.*

But, in nothing does the idolatry of the church of Rome appear more manifest, than in the following decree of the Council of Trent. (Sess. 13. c. 5.) "The faithful shall give to the HOLY SACRAMENT OF THE ALTAR, THAT DIVINE ADORATION THAT IS DUE TO GOD ONLY; and it *must be no reason to prevent this, that Christ our Lord gave it to be eaten.*" Is not this equivalent to saying, "Jesus Christ gave the sacrament to his disciples, not to be adored, but eaten only; but we command you to adore it!" I wish sober Roman Catholics to pause here, and reflect one moment. On pain of eternal damnation, God forbids us to bow down to or worship any created thing; but the Council of Trent

* See De Plancy. Art. Reliques. Also, M'Gavin's Prot. Vol. i. 394.

commands the faithful to give to the holy sacrament of the altar, that divine adoration which is due to God only! If this be not daring and outrageous rebellion against God's authority, tell me what is.

In conclusion, let me call upon you, my brethren, to beware how you sin against the Lord in this thing. Whatever your intentions may be, if you bow down to an image, representing the God of heaven, or to any saint in glory, or to any relic, the word of God convicts you of idolatry. You cannot evade the charge by saying, that you only bow down *before* an image, and not *to* it. The Bible uses both terms indiscriminately. "They that dwell in the wilderness shall bow before him." (Ps. lxxii.) "Come, let us kneel *before* the Lord our Maker." (Ps. xcv.) Bowing down, and worshiping, are synonymous terms in the word of God. The same remark may be made concerning the *kissing* of images. This was the mode in which the heathen worshiped their idol-gods. The prophet Hosea, (xiii. 2,) speaks of the Jews "kissing the calves," the golden calves of Bethel and Dan, as the most heinous idolatry; and yet papists are taught, that it is no sin to *kiss* the crucifix, and the images of the Virgin Mary. The worship due to Jesus Christ, is expressed in Ps. ii. 12, by the words, "*Kiss the Son.*" This very worship, so far as external acts are concerned, Romanists pay to their images. It is said, that the great toe of the image of Peter, in Rome, has been actually kissed away by the devout citizens and strangers, who have, in the course of ages, done homage to it.

My brethren, idolatry is no trifle; and they who are guilty of it will find it so. The history of the national calamities that befell the Jewish nation, before the coming of Christ, is a history of God's hatred of idolatry, and of his determination to punish it.* As sure as God lives, and as his word

* See my Scripture History of Idolatry.

is true, no idolater can enter heaven ! I ask my hearers to try themselves, and their mode of worship, by God's word. A mistake, in this case, is fatal ; the soul once lost, is lost for ever. Surely, then, no man, who can think for himself, will be content to endorse the practices of any church, without inquiring whether they agree with the revelation of God's will, contained in his word. The practice of image worship in all its grades and shades, is idolatry. Be persuaded, to cast your idols to the moles, and to the bats. "Come, let us worship and bow down ; let us kneel before the Lord our Maker ; for *he* is our *God*, and we are the people of his pasture. To-day, if ye will hear his voice, harden not your hearts."



LECTURE VI.

AURICULAR CONFESSION.

John xx. 23.

"RECEIVE YE THE HOLY GHOST ; WHOSE SOEVER SINS YE REMIT, THEY ARE REMITTED UNTO THEM ; AND WHOSE SOEVER SINS YE RETAIN, THEY ARE RETAINED."

THE tyranny which the Popish church exercises over the consciences and souls of men, becomes more apparent the further we proceed in our investigation of its principles. But in nothing is the spiritual despotism of the Man of Sin more evident than in the usurpation of the power to forgive sins. Before I proceed to examine the proofs offered in the *Grounds of Cath. Doct.*, in support of this prerogative, which is most unjustly and impudently claimed by Romish priests, it will be necessary to state the doctrine, and the *whole* doctrine, as it is taught in the standards of their church. The subject of auricular confession, or confession in the ear of a priest, is intimately connected with that of penance, which is one of the seven sacraments of the Roman Catholic church. We are told in the *Grounds of Cath. Doct.*, p. 34, that the confession of sins, with a sincere repentance, and the priest's absolution, constitute the sacrament of penance.

I will read the decrees of the Council of Trent in relation to this subject.

"The holy Council teaches, that the form of the sacra-

ment, wherein its power chiefly lies, resides in the words of the minister, 'I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost.' To which words certain prayers are added, by a laudable custom of holy church, &c.

"The universal church has always understood that a full confession of sins was instituted by the Lord as a part of the sacrament of penance, now explained, and that it is necessary, by divine appointment, for all who sin after baptism: because our Lord Jesus Christ, when he was about to ascend from earth to heaven, left his priests in his place, as presidents and judges, to whom all mortal offences, into which the faithful might fall, should be submitted, that they might pronounce sentence of remission or retention of sins, by the power of the keys. For it is plain that the priests cannot sustain the office of judge, if the cause be unknown to them, nor inflict equitable punishments if sins are only confessed in general, and not minutely and individually described. For this reason it follows that penitents are bound to rehearse in confession all mortal sins, of which, after diligent examination of themselves, they are conscious, even though they be of the *most secret kind*, and only committed against the two last precepts of the decalogue, which sometimes do more grievously wound souls, and are more perilous than those which are open and manifest. For venial offences, by which we are not excluded from the grace of God, and into which we so frequently fall, may be concealed without fault, and expiated in many other ways, although, as the pious custom of many demonstrates, they may be mentioned in confession very properly and usefully, and without any presumption. * * * *

"The Council further teaches that *even those priests, who are living in mortal sin, exercise the function of forgiving sins, as the ministers of Christ, by the power of the Holy*

Spirit conferred upon them in ordination ; and that those who contend that *wicked priests* have not this power, hold *very erroneous* sentiments. Again ; though the priest's absolution is the dispensation of a benefit, which belongs to another, yet it is not to be considered as merely a ministry, whether to publish the gospel or to declare the remission of sins, but as of the nature of a *judicial act*, in which *sentence is pronounced by him as a judge* : and therefore the penitent ought not to flatter himself on account of his faith, so as that, though he should have no contrition, and though *the priest should not intend to act seriously and really to absolve him*,* he should suppose that he is nevertheless truly absolved before God, on the ground of his faith only. For faith without penance cannot procure remission of sins ; nor would any one, unless extremely negligent of his own salvation, be satisfied with a priest who absolved him jestingly, but would carefully seek for one who should be serious in the performance of his office."†

I would call your attention, my friends, to the last quotation more especially, because it clearly proves that we do not misrepresent the Romish tenets, when we say that the priest claims the power of forgiving sins as a judge. His sentence is a *judicial act*, expressly declared to be so. In connexion with this arrogant claim, there is a most unfortunate circumstance ; it is this, the priest's good intention is necessary to the validity of the absolution which he gives. The Council of Trent expressly tell their penitents "that they ought not so to flatter themselves concerning their own faith, as to think that they are absolved truly and before God, when the priest has not a mind to act seriously, and truly to absolve them !" Unhappy penitents !

* The underscoring is mine.

† Con. Trid. Sess. 14. cap. 3, 5 and 6.

No humiliation before an offended God, no satisfaction made to an injured neighbour, no resolution or endeavour to amend, no real reformation of heart and life, nor all these together, can possibly avail anything without the good-will of the priest! Nor is this the whole of this monstrous impiety, for if the proper intention of the priest be essential, then God himself cannot absolve a sinner, unless the priest, when he pronounces the words of absolution, is so kind as to do it with the serious intention of his heart! Now, I suppose some of the more ignorant of my Roman Catholic friends will think that after all, I have not fairly stated the doctrine of their church. To remove every doubt as to the propriety of this construction, I will read the canon referring to this matter.

“Whoever shall affirm that the priest’s sacramental absolution is not a judicial act, but only a ministry, to pronounce and declare that the sins of the party confessing are forgiven, so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest, let him be accursed.”*

This doctrine of the necessity of the priest’s good intention hangs like a nether millstone about the neck of the Romish sacraments. I defy a Romanist to prove that there is at this day any such thing as a priest, or indeed a Christian in the world. According to their doctrine, all Christians are in the communion of the Popish church; out of its pale there is no salvation, and in the Romish church there is no salvation, unless the priest dispenses the sacraments with the proper intention. Now, when the priest baptized you, how can you tell that he performed the service with

* Can. 9. De Sanct. Poenit. Sac.

the intention which the church requires? And how can the priest know whether the person from whom he received the *sacrament* (forsooth) of holy orders really *intended* to consecrate him? If the intention was wanting, your baptism was not valid, and, according to Popish doctrine, you must be rebaptized or be damned! And if the bishop did not intend really to consecrate the priest, his ordination is not valid, and every official act he performs, according to the same principle, is also invalid! There is another point that must be considered in this connexion. The penitent, before he can obtain absolution, must make satisfaction, and in order to accomplish this, certain punishments are enjoined at the discretion of the priest; and these, in their canons, are called "a sort of compensation for an injury done." Now, let it be termed "a satisfaction made unto God, through Jesus Christ," as it is by the Council of Trent, and let it be coloured over ever so plausibly with the appearances of religion, yet so long as it rests solely with the good pleasure of the priest what satisfaction shall be appointed, it is plain that the great concern after all is to satisfy *him*, and unless this is done, there is no absolution. *Alms*, in connexion with fasting and prayer, are the principal means of making satisfaction; though there are innumerable other penances which the priest may impose. If this satisfaction be not made, let it consist of whatever penance it may, though the sinner should break his heart with contrition, and incur the greatest humiliation by exposing his secret sins, all this signifies nothing; there is no absolution without satisfaction! The priests are judges and arbiters in the whole affair of repentance. There are, it is true, certain cases which are reserved to the decision of the Pope, and to bishops in their respective dioceses; these are sins which a common priest cannot forgive, except when death threatens the penitent, and in that case, any priest may grant absolution. I shall proceed to

examine the evidence offered in the Grounds of Cath. Doct., in support of this priestly authority.

“What Scripture have you to prove that the bishop and priests of the church have power to absolve the sinner that confesses his sins with a sincere repentance?”

John xx. 22, 23. “Receive ye the Holy Ghost; whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained.” Matt. xviii. 18. “Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.”*

Then follows a quotation from the Episcopal prayer-book, the object of which is to show that Protestants agree with papists in their interpretation of this Scripture. Notwithstanding the authority of this rubric from the Book of Common Prayer, we cannot yet subscribe to auricular confession. The question with us is not, what does the Book of Common Prayer say, but what saith the Scripture? There is this important difference to be observed, however, that the confession of his sins to the minister is left optional with the penitent in the Episcopal church, whilst the church of Rome insists upon it as essential to salvation. We love our *Episcopal* brethren with a pure heart, fervently, and we honour their church as a portion of the true Catholic church of Christ; but, in Christian charity be it said, we think the Reformation stopped a little too soon in the church of England.

But to return to the *proofs*. “Whose sins ye remit, they are remitted,” &c. In the first place, there is no mention made here of confession of sins, much less of auricular confession to a priest; secondly, Christ defines the nature of the commission which he gave his apostles, when he says

* Grounds of Cath. Doct., p. 34.

in the preceding verse, "As my father hath sent me, so send I you." Now Jesus was not sent to hear private confessions, and thereupon to give absolution, but by preaching to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound. Neither did he ever bind upon them any obligation to confess their sins in the ear of a popish priest. But waiving this objection; when Christ breathed upon the apostles as a token of conferring the Holy Ghost upon them, did he at the same time breathe upon all the *priests* that were to come into the world? Did he, by the same action, or by any other, convey the Holy Ghost to *them*? Now it is necessary that they who assume the right of remitting and retaining sins, should be able to prove to us that they have received the Holy Ghost. "Exactly so," says the papist, "and our church teaches that every priest, at his ordination, receives the Holy Ghost when the bishop consecrates him to his holy office." Then you must prove that the bishop has received authority to dispense the Spirit to whomsoever he thinks fit. This will be rather a hard matter. The *Doway* Bible as well as the *Holy* Bible teaches that the residue of the Spirit is with God, and not with either Pope, or Bishop, or Priest. Besides, we should naturally suppose that they who receive the Holy Ghost must be very holy men. Now, I have not the honour to be personally acquainted with any of the brotherhood, and consequently cannot speak from personal knowledge; but I have St. Ligori's opinion of them. In his system of theology, a synopsis of which is before me, he uses this language:

"Among the priests who live in the world, it is rare, and very rare to find *any* that are good. For in order that a priest should be good in the world, it is necessary that he should lead a very exemplary life, remote from plays, from idleness, and from evil company. He should be given to

prayer, and should frequent the sacraments; but where is such a priest to be found, and we will praise him?"*

Perhaps the saint refers to the Italian priests; but then you know "holy church is always and everywhere the same;" this is her standing boast. In the judgment of charity, I believe the priests in our country are not so corrupt as in some others. Indeed I know they are not. But according to Roman Catholic doctrine, the personal character of the priest has nothing to do with the case; even those who are living in mortal sin exercise this function of forgiving sin. Here then we have the strange anomaly of a wicked priest, who has nevertheless received the Holy Ghost, whilst we are repeatedly told in the word of God, that the Spirit of God is a Spirit of holiness. We are warned not to grieve the Holy Ghost, by indulging in any known sin. If they have received the Holy Ghost, they must be holy *men*; so that if you find *ANY* bad priests, you have "living epistles" from which all men may know and read the arrogance, presumption, and absurdity of popery.

But the other text tells us, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. xviii. 18.) The power of binding and loosing is evidently the same as that of remitting and retaining sins. It was given not to *Peter* only, but to *all* the apostles. But the Roman Catholic will tell us, "you cannot deny that the keys of the kingdom of heaven were given to Peter alone." I do not wish to deny it, for Christ says, speaking to *Peter*, "I will give unto *thee* the keys of the kingdom of heaven." The keys were unquestionably given to Peter. The term "kingdom of heaven" is repeatedly used in the New Testament, (as all know who understand their Bible,) to designate the

* Synopsis of Ligori's Theology, p. 73.

gospel dispensation. "Repent, for the kingdom of heaven is at hand." "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." In these passages, the phrases "kingdom of heaven," and "kingdom of God," are used to denote the gospel dispensation. The giving to Peter the keys of the kingdom of heaven manifestly receives its explication from his being first employed to preach the doctrines of the gospel after our Lord's resurrection and ascension. Whoever was first after this event employed to preach the doctrine of the kingdom of heaven, might very well be said to open the gates of that kingdom by the keys given to him for that purpose. Now as some one person must be first in opening the doctrine of the kingdom of heaven; so the grant of the keys was made to one person, to Peter alone, and never to any other; but the power of binding and loosing, mentioned in the same verse, (Matt. xvi. 19,) and in Matt. xviii. 18, and that of remitting and retaining sins in John xx. were granted to *all* the apostles as much as to him. Hence we see that the trite popish phrase of "the power of the keys," which has always been construed by papists as intimating the power of binding and loosing, has originated in a misapprehension of Scripture. Papists infer from this passage the supremacy of Peter. Peter had the keys and no one else. Peter was the first Pope, and Peter left the keys to his successor in the papal See. Did he indeed? By whose authority? Did the Saviour say, "I give unto thee the keys of the kingdom of heaven," and I charge thee to leave them to thy successor?" No! If the power of the keys belonged to Peter, he had no right to give it away; he exceeded his commission by one-half when he left his keys in the care of the Pope. How ineffably ridiculous does this claim of supremacy appear when examined by the simple light of Scripture. Christ assures Peter that in his

preaching he should be enabled so effectually to deliver the terms on which the Lord would pardon sinners, that no one should fail of salvation who complied with them; and so to denounce the terrors of God's wrath against unbelievers, that whosoever would not submit to the gospel, and accept of its salvation, should be forever damned. Thus they who were commissioned by Christ to preach the everlasting gospel, might justly be said by their declaration of its solemn truths, to *bind* as it were upon their disciples, the sin of rejecting the counsel of God, or to loose those from their sins who embraced and believed the truth of God. The words cannot be taken literally without encroaching upon the prerogative of God. He alone has power to bind and to loose. He alone can forgive sins. "Who is a God like unto thee that pardoneth iniquity?" (Mic. vii. 18.) He only can destroy both soul and body in hell. "Fear not them that kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." Hence the enmity of the Jews was always aroused against Christ, when, by virtue of his power as God, "*he forgave sins.*" Said they, "This man blasphemeth." In addition to this, you know that when the Saviour wished to establish his claim to divinity, he did so by showing that he had power to forgive sins, and by confirming that claim by a miracle. "That ye may know that the Son of Man hath power upon earth to forgive sin, he saith to the sick of the palsy, 'I say unto thee, arise, and take up thy couch and go unto thine house.'"

Moreover, the passage in Matt. xviii. does not even remotely relate to the subject of confession to a priest, but to the manner in which offenders are to be treated by the church when they refuse to listen to private and public admonition.

But let us hear the Grounds of Cath. Doct. farther, "How do you prove from the texts above quoted, the ne-

cessity of the faithful confessing their sins to the pastors of the church in order to obtain the absolution and remission of them?

“Because in the text above quoted, Christ has made the pastors of his church his judges in the court of conscience, with commission and authority to bind or to loose, to forgive or to retain sins, according to the merits of the cause, and the disposition of the penitents. Now as no judge can pass sentence without having a full knowledge of the cause, which cannot be had in this kind of causes, which regards men’s consciences, but by their own confession, it clearly follows, that he who has made the pastors of his church the judges of men’s consciences, has also laid an obligation upon the faithful to lay open the state of their consciences to them, if they hope to have their sins remitted. Nor would our Lord have given to his church the power of retaining sins, much less the keys of the kingdom of heaven, (Matt. xvi. 19,) if such sins as exclude men from the kingdom of heaven might be remitted independently of the keys of the church.”

It is a hard matter for those who have been educated in the principles of civil and religious liberty to repress the indignation which the avowal of such sentiments as these must awaken. “Christ has made the priests his judges in the court of conscience, with commission and authority to bind or to loose, to forgive or retain sins, according to the merits of the cause, and the disposition of the penitents!!” Of the merits of every cause, the priests of course *are the sole arbiters*. If this be not the quintessence of despotism and arrogance, then I say there is no such thing as tyranny on earth! If Christ has made the priests his judges in the court of conscience, they may enjoin any act of wickedness which they choose, and the good papist must obey his ghostly tyrants, or lose his soul. He gives his conscience entirely into the care of the priest, and after thus bowing

down and forgetting that God made him a *man*, and gave him a mind to think for himself, and a conscience to regulate his conduct, he is prepared for any atrocity which the priests may require. He can comfort himself with the reflection, that if the deed is sinful, the guilt rests with the priest, the keeper of his conscience; and the last of the fifty reasons which the papist can assign for not being a Protestant may be that which the Duke of Brunswick mentions as so very consoling; that if he should be so unfortunate as to die in a state of mortal sin, his priest had promised to be damned in his stead. Ah! my friend, if you die in your sins, if you make another man the keeper of your conscience, "and bow down that he may go over," you will find to your sorrow that you cannot be damned by proxy. I shall call up this subject again before I close, and I therefore proceed to the next proof which is offered in the Grounds of Cath. Doct. p. 36: "When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests." Now there is certainly no mention here of confession of sins; the man is brought to the priest to ascertain the nature of the eruption on his skin, not to confess his sins. "Well," the papist will tell us, "this, according to the holy fathers, was emblematical of the confession of sins in the sacrament." But the earliest of these fathers say nothing about auricular confession. "Some of the later fathers, however, teach this doctrine." Is it so? Then some of the holy fathers must have been very much straitened for Scripture evidence in support of auricular confession; for observe,

1. The infected person was not to come and confess himself a leper to the priest; but the priest was to judge him so, and to pronounce him a leper; "the priest shall look on

him, and pronounce him unclean;" Lev. xiii. 3, and then the leper was to cry and confess, not to the priest, but to the *people* that he was unclean, verse 45.

2. Again, there was a plain law, requiring the priest to pronounce judgment in case of leprosy; but where is the law which requires *only a priest* to hear private confession? Not in the Bible, certainly.

3. The priest's examination of the leper was not in private, but in *the presence of others*.

4. The priest did not always declare the person to be free from a leprosy; but the popish priest always absolves the sinner upon due confession of his sins.

These points are sufficient to show that the holy fathers have not selected a very appropriate emblem to represent the sacrament of penance.

I proceed to the next proof that is offered. "In the same law, a special confession of sins was expressly prescribed. (Num. v. 6, 7.) When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sins which they have done."

But this does not speak of confessing in the ear of a priest, the man or woman was not required to enumerate every evil thought, word, or deed; and to ransack every corner of his conscience, as papists must; but the context shows that reference is here made to certain fraudulent transactions for which restitution was due. Now whenever restitution is made, reason demands that the details of the case be acknowledged in order to show why and for what the indemnification is offered. Besides, this text does not speak of confession to a *priest*. It may have been to God, or it may have been to the party wronged; and at all events, if it was made to a priest, he did not sit in a corner of the tabernacle and let the penitent whisper in his ear, for it will be remem-

bered that the common people never came into the tabernacle, but always met the priest in the outer court where it was impossible to be private.

The next Scripture adduced in the Grounds of Cath. Doct. is James v. 16. "Confess your sins, one to another: i. e. to the priests or elders of the church, whom the apostle has ordered to be called for." (v. 14.) It is very important that the words "one to another," should mean "the priests or elders;" hence we cannot deny that this explanation is very convenient. "Confess your faults one to another, and pray one for another, that ye may be healed." If this text is to support auricular confession, it is plain, that after the priest has heard the confession of his penitent, he must confess his sins in turn. "Confess your faults, *one to another*;" and after the priest has prayed for the person who has confessed, he must request that individual to return the favour, that *he* too may be healed. "Pray one for another, that ye may be healed." I need not say, that such a course as this would be derogatory to the dignity of those "whom Christ has made his judges in the court of conscience."

One text more, and the proofs of Pope Pius are exhausted. "Many that believed, came and confessed, and showed their deeds." (Acts xix. 18.) But if auricular confession is a duty incumbent on *all* the faithful, why did only *many* that believed, come and confess? Why did they not *all* come? Moreover, if this is a proof that confession is to be made in the ear of a priest, why was this confession made in public? Why did they not drop down on their knees before father Paul, in his confessional-box, and make the sign of the cross, and kiss the good apostle's hand, and go over their confiteor; and whisper their sins in his ear? They went to work openly, not in a dark corner; they brought their bad books, and burned them before all the people.* I do wish

* Acts xix. 18, 19.

the priests would let their light shine before men, in the same way.

Now, I would not have any of my hearers suppose that Protestants do not believe it proper to confess their sins. We believe confession to be an important part of repentance. We confess our sins to *God*. We believe it to be incumbent upon Christians, to examine themselves daily; to make daily and particular confession to Him, who seeth in secret. We also believe it right, in some instances, to confess our sins to our brethren. If I have wronged a brother, and am convinced of my error, it is a privilege, not a penance, to go to him, and confess the injury, and make restitution to the best of my ability. We also admit, that when men find their consciences burdened and distressed, they may sometimes profitably reveal their case to a Christian minister, and be benefited by his counsel and prayers; but if this is done, it is optional with the person who makes the confession. He is nowhere *commanded* to confess to a priest; much less is he authorized to expect absolution from a fellow-sinner. **WE** expect absolution only through faith in the meritorious sacrifice of Christ. "In Him, **we** have redemption, through his blood," not through the "absolve te" of a Popish priest.

As to the matter of penance, of which auricular confession is only a part, I ask, where is there a single passage in the whole New Testament, which enjoins the performance of a Romish penance? An uneducated papist will tell us, that penance is enjoined again and again. So it is, in the Doway Bible; but a learned *Priest* knows very well, that the true meaning of the Greek *μετανοια* and *μετανοειν* is not exhibited by the expressions "penance," and "to do penance." Those words, from the very necessity of their etymology, relate not to any outward austerities, but purely and exclusively to that moral change of mind, which we denominate

“*repentance.*” Every priest, who understands Greek, must laugh in his sleeve, when he imposes *penance.*

But all these objections to auricular confession are only secondary ; and, having disposed of the proofs, which Pope Pius offers in support of this practice of the Romish church, we will proceed to bring forward still stronger reasons against it.

1. *Auricular confession, as established in the church of Rome, tends to the grossest immorality and profligacy.* You will remember the arrogant claim of the Popish priests. They profess to be judges in the court of conscience. They bind and loose at their pleasure ; and, in order to enable them to act understandingly, of course it is necessary that the secrets of the soul should all be laid open to their scrutiny. Under this pretext, the most immodest and filthy questions are put to the penitents who come to confess their sins. The sixth volume of Dens’ Moral Philosophy is devoted entirely to penance, auricular confession, and the connected topics.

I will read a few paragraphs, as specimens of the practical casuistry of the existing Romish priesthood.

“De Interrogationibus Faciendis ;” concerning the interrogatories propounded at confession. “The priest ought to examine the conscience of the sinner at confession, as a physician does a wound, and a judge a cause ; because, frequently, that which the person confessing would retain in silence, will be revealed by inquiries.” “There are two reasons why sin is not disclosed : shame and fear, or ignorance and simplicity. If the confessor observes that the penitent is reserved, through shame and fear, he must begin his interrogatories from the greater sins, such as homicide, adultery, sacrilege, &c., because the penitent will promptly answer, that it is not so enormous a crime, and will then disclose the truth to evade suspicion of the greater transgressions.”

sion. If the confessor perceives that the acknowledgment of sin is evaded through ignorance or simplicity, he must commence his questions by the minor offences.”*

Then follows a paragraph concerning questions relative to particular details, succeeded by another, concerning the sins of particular conditions. Some of the questions upon this topic are so vile that I dare not copy them. Suffice it to say, the ghostly fathers propound interrogations which must, originally, have been conceived by minds familiar with the grossest pollutions of the dens of infamy and prostitution. If the questions laid down in Dens' Theology, recently republished in Ireland, and in use at the Roman Catholic college at Maynooth, an approved text-book on Moral Theology, are really put at confessionals in this city, then I cannot conceive how any Roman Catholic, who has any regard for the virtue of his wife or daughters, will suffer them to go to confession.

The following questions, to be answered at confession, are found in the Philadelphia edition of “The Key of Paradise,” approved by the Roman prelate of this city, p. 115.

1. “Have you been guilty of adultery or fornication, and how often? 2. Have you desired to commit either, and how often? 3. Have you intended to commit either, and how often? 4. Have you taken pleasure in thinking on any improper subject, and how often? 5. Have you endeavoured to excite your own passions, and how often? 6. Have you been guilty of indecent liberties, and how often? 7. Have you read indecent writings, or lent them to others, and how often? 8. Have you exposed indecent pictures? 9. Have you joined in indecent conversation, and how often? 10. Have you committed any gross sin against chastity?”

* Illustr. of Pop. p. 342.

All Roman Catholic men and women, and boys and girls, above twelve years of age, must study all the above questions; and carefully and truly answer them to the priest, or they cannot obtain absolution.

I have before me a form of examination in French, and another in Spanish; but, although they would be intelligible to but few of my readers, I shall not pollute my pages by transcribing them. Indeed, I feel as though I had gone to the utmost verge of propriety by consenting to transfer the preceding list, which is published in an authorized Roman Catholic book, in our own city. I shall not insult the understandings of my readers by attempting to *prove* the corrupt tendency of such questions, especially when propounded to *children*.*

I am not surprised that a young Roman Catholic lady declared most solemnly, to a Protestant friend, a short time since, "I never will go to confession, and I told the priest so." I do not wonder that several Roman Catholic ladies, who were converted last winter, and connected themselves with a Baptist church in this city, have since expressed their amazement at their own blindness and stupidity in ever letting the priest put certain interrogatories to them more than once. One of them has declared, that frequently, after returning from "confession," she has spent the whole day in weeping tears of shame, on account of the impudent questions which were put to her, and which she honestly believed herself obliged to answer. Were it not for the perverting, soul-destroying influence of superstition, I am sure that modest people would never be found at the confessional.

But it is not only through corrupting questions and solici-

* See Confessions of a Catholic Priest, chap. 13.

tations that injury is done to the souls of men and women, the doctrine of absolution is alike destructive to all morality and piety. Let a man, viciously disposed, be taught that a priest can absolve him from almost any crime to which his wicked heart is inclined, and what stronger temptation could you offer in order to make him riot in wickedness? If the case should even be beyond the jurisdiction of a priest, the bishop can probably grant a dispensation for money, and at the worst, the Pope can certainly do it; and is not the papist taught to believe that the Great Judge of all the earth has so far put the matter out of his own power, that he must confirm, in heaven, the judicial sentence which the priest, or bishop, or Pope, as the case may be, shall pass upon earth? What regard will such a man pay to the law of God? What will his piety be worth? Will he not despise the doctrines which teach that the corrupt affections of the heart must be mortified, and that without holiness no man shall see the Lord? The grossest abuses obtain in relation to absolution. There are some confessors who are called deaf, not because they *cannot*, but because they *will not* hear, and who never deny absolution, though the sins be referred to the Pope. Anthony Gavin speaks of them as follows:—

“One of such confessors has more business in Lent than twenty of the others, for he, (like our couple-beggars, who for sixpence do marry the people,) for the same sum gives absolution. And for this reason all the great and habitual sinners go to the *deaf confessor*, who gives, upon a bargain, a certificate, in which he says that such a one has fulfilled the commandment of the church, for every body is obliged to produce a certificate of confession to the minister of the parish before Easter, or else he must be exposed to the church. So as it is a hard thing for any old sinner to get absolution, and a certificate from other covetous confessors, without a great deal of money, they generally go to the

deaf confessor. I had a friend in the same convent, who told me, that such confessors were obliged to give two-thirds of their profit to the community, and there being only two *deaf confessors* in that convent, he assured me that in one Lent, they gave to the father prior 600 pistoles a-piece,"* &c.

2. *Auricular confession, as practised in the church of Rome, is destructive of civil and religious liberty.*

I make no scruple in asserting that this is the grand secret of the despotism that prevails, wherever popery is fairly established. The priest sits as "judge in the court of conscience," and the good papist, like a poor criminal, is arraigned at his bar. He is taught to reverence his fellow-sinner as the representative of God, clothed with plenary power to bind or to loose at pleasure, to forgive all his sins, or to consign him to hell and damnation for ever! Can such a man stand erect as a freeman? Why, his spirit is crushed and broken,—he is a *slave*! If the priest imposes a penance, he must perform it, or endure it, as the case may be, or else incur the guilt of mortal sin! If he comes into a Protestant church to hear a sermon on auricular confession, or any other popish tenet, he will have to confess that sin to his priest, and wa betide him then. It is well for him that the offence was not committed in a papal country, and as it is, perhaps he may be compelled to go without his breakfast for two weeks, or wear a hair cloth next his skin, or be reminded in some other pleasant way of his misdemeanor, besides paying a smart fee before he can get absolution.

We hear a great deal said about slavery in our day; and I abhor oppression in every shape; but I count the poor slave, who hoes his master's corn under the lash of a heartless overseer, a freeman, when compared with the man who

* Master-key to Popery, p. 50.

breathes the atmosphere of liberty, and yet voluntarily fetters his soul, and surrenders himself, bound hand and foot, to the sovereign will and pleasure of a popish priest! I blush for my countrymen, when I think of such degradation! "The priest sits as judge in the court of conscience!" Can you acknowledge this claim, and yet call yourself a freeman? What, if the priest makes it a matter of conscience that you vote for a certain political candidate? Will you exercise the right, guaranteed to you by the constitution of your country, of choosing for yourself? You cannot—you dare not contradict the priest, you must vote as his reverence directs. If the priest "sits as judge in the court of conscience," then your conscience is under his control, and if so, there is an end of religious liberty, for this consists in the right of worshiping God according to the dictates of conscience. You have no right to surrender this privilege, and if you do, God will still hold you accountable for it.

But in reply to all this, Roman Catholics may be ready to say, Has not the confessional been often made the medium through which restitution of stolen property has been made? That such restitution has sometimes occurred, I most cheerfully admit: when of unusual importance, care has been taken to give due publicity to the fact. But the very principles which govern the priest and his penitent at the confessional, are enough to show that restitution does not necessarily follow the acknowledgment of theft. The priest is bound, under the most solemn oath, never to divulge the secrets with which he becomes acquainted at the confessional. Even if the intention to murder the highest officer of the government were to be revealed under such circumstances, the priest dare not warn the party threatened of the impending danger, unless he can, by stratagem or otherwise, obtain the information elsewhere, from the same individual. It has often

happened that Romish priests have been informed by their penitents of a murderous plan, which has subsequently been executed, but the secrecy of the confessional forbade them to give the least intimation to the victim of his danger. I have before me a pamphlet written by the Rev. L. J. Nolan, lately a Romish clergyman, but now a curate of the established church at Athboy, in Ireland, which contains the following statements, of the truth of which I have no doubt. He refers to two instances, which are precisely in point.

"The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators, (all of whom were sworn to commit the horrid deed,) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention, of becoming an accomplice to so diabolical a design. But, alas! all advice was useless; no dissuasion could prevail, his determination was fixed—and his only reason for having disclosed the awful machination to his confessor, seemed to have originated from a hope, that his wicked design would be hallowed by his previous acknowledgment of it to his priest. Finding all my remonstrance unavailing, I then recurred to stratagem. I earnestly besought of him to mention the circumstance to me out of the confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed, in arresting the career of his satanic obstinacy. The conspirator's illegal oath, and his apprehension of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and awful to relate—yes, awful, and the hand that now pens it shudders at the record it makes—a poor inoffensive man, the victim of slaughter, died a most cruel death by the hand of ruthless

assassins. Oh, my dear Protestant countrymen, you will now naturally ask, whether am I, or the perpetrators of the bloody deed, most to be censured? I who knew the murderers and the murdered previous to the act,—I who had met the intended victim of slaughter in the public streets but a short time antecedent to his death. But, my friends, the prejudices of my early life in favour of the doctrine of auricular confession, and the influence of subsequent education, instilling into my mind the inviolability of that iniquitous tribunal, must plead before my God and the public, as my only apology for the concealment of the diabolical conspiracy. And now you, Romish priests, I ask you, could the Lord Jesus institute a doctrine so monstrous in its practice, and so subversive of the principles of humanity?—a doctrine that beholds the dagger pointed at the human heart, but hushes the warning voice that would apprise the devoted victim of his danger? I must now proceed with the recital of another case more revolting to humanity, than even the former one. It is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterward came to confession and acknowledged her guilt, but circumstances proved that she only sought for priestly absolution, to ease her mind and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man, convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known through the confessional, I could not even hint at the propriety of sending

for medical attendance ; for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented my giving the slightest intimation of the malady ; whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception. Oh, my Roman Catholic countrymen, why not awaken from your lethargic slumbers—why not arise from the mystic spells that bind you, and cast off that unnatural yoke, which would dare to unite your God in an unholy alliance with such monkish blasphemy ? Should any, unacquainted with Romanism, question the veracity of these statements, let him consult history, and he will find many similar facts. Did not the Romish priest, the Rev. Mr. Garnet, the provincial of the Jesuits, justify his concealment of the gunpowder plot, on the pretext of its being revealed to him at confession ? Did not Father D'Aubigny, the French Jesuit, put forward a similar plea of justification for concealment, when the assassin Ravaillac, (that stabbed Henry the IV.) in 1610, acknowledged to him in the confessional his plan of regicidal murder ? But why need I refer to such circumstances, as every priest who has acted in the capacity of a confessor, must admit the fact of similar cases frequently coming before him at the confessional ?”

I bless God, my dear hearers, that our Roman Catholic brethren are beginning to open their eyes to the iniquities of the popish system, and that many of them are embracing the pure gospel of the Lord Jesus Christ. My very soul has been refreshed to hear of a Roman Catholic priest, in Ireland, who, with his whole congregation, has publicly renounced popery, and is now a Presbyterian minister in connexion with the synod of Ulster, having charge of the same congregation whom he had served, or rather ruled, whilst a Roman Catholic priest.

Do you ask how this conversion was effected? I will tell you. He and his congregation became interested in the examination of the great Protestant doctrines, and like the noble Bereans of old, they searched the Scriptures to see whether these things were so. "They proved all things, and held fast that which is good." When did you ever hear of a well authenticated case of a Protestant renouncing his faith, in consequence of reading the Bible, with humble prayer to God for the light of his Spirit? And when was it ever known that a whole congregation, with their minister at their head, abjured the *Protestant* faith, as the result of a prayerful investigation of God's word? Were such a phenomenon to occur, it would indeed be a new thing under the sun.

I am persuaded, that if all men would imitate the Bereans, whom the apostle so highly commends, the word of God would speedily overturn the strongest bulwarks of the Man of Sin. That day will come ere long; you and I may not live to see it, but the signs of the times, and the voice of prophecy combine to assure us, that it is near at hand. Babylon shall be judged; the mother of the abominations of the earth shall perish in her own craftiness. Yet a little while, and he that shall come, will come. Yet a little while, and the angel testifies to the churches, "Come out of her my people, and be ye not partakers of her sins, lest ye receive also of her plagues."

LECTURE VII.

INDULGENCES.

Acts iv. 12.

**"THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN,
WHEREBY WE MUST BE SAVED."**

THE doctrine of indulgences is intimately connected with that of penance, and both these inventions of the Man of Sin have been sources of immense revenue to the Papal See. The Roman Catholic church teaches that when sin is forgiven, though the *eternal* punishment due to every transgression and disobedience is wholly remitted, there always remains some temporal punishment, which the sinner must undergo, or else make satisfaction, either before his death or in purgatory. This satisfaction is to be made by means of fasts, alms, penances, and other meritorious deeds, performed in obedience to priestly injunction. But after all that the poor papist can do, though he be ever so obedient and dutiful, there is a heavy balance against him; for this, however, holy church has not forgotten to provide. It has been ascertained that there is an immense treasure of unapplied merit, partly accruing from the sufferings and death of the Saviour, and partly from works of supererogation, performed by the blessed saints. These works of supererogation are meritorious deeds, performed by the saints over and

above the amount necessary to secure the salvation of their own souls; and from this redundancy of merit, his holiness the Pope is authorized to appropriate a quantum sufficit to make up the deficiency in the merits of those among the faithful, who are less holy than they ought to be. The pontiff, therefore, has the power of granting a remission of the temporal punishment due to the sinner, on such conditions as he may choose to prescribe. This remission of the temporal punishment due to sin, is called an indulgence. This we learn from Pope Pius' Grounds of Cath. Doct. p. 80.

"What do you mean by indulgences?"

"Not leave to commit sin, nor pardon for sins to come: but only a releasing, by the power of the keys committed to the church, the debt of temporal punishment, which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by contrition, confession, and absolution."

I shall pursue my usual course in discussing the subject before us; first examine the proofs that are offered in support of the doctrine, and then state the objections to it.

"Can you prove from Scripture that there is a punishment often due upon an account of our sins after the sins themselves have been remitted?"

"Yes, this evidently appears in the case of king David, 2 Kings xii. where although the prophet Nathan, upon his repentance, tells him, v. 13, "The Lord hath put away thy sin." Yet he denounces unto him many terrible punishments, v. 10—14, which should be inflicted by reason of this sin, which accordingly afterwards ensued."

I will read the passages to which we are referred, "Now, therefore, the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own

house, and I will take thy wives before thine eyes, and will give them unto thy neighbour, &c. ; for thou didst it secretly ; but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin ; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." Now, so far as the abstract proposition is concerned, I agree entirely with Roman Catholics in the article, which teaches that God frequently, and indeed generally entails certain temporal consequences, call them penal consequences if you will, upon every flagrant violation of his law, even after the eternal punishment has been remitted : e. g. the drunkard may reform his vicious habits, he may confess and forsake that sin and every other, and believe in the Lord Jesus Christ as the great atoning sacrifice for sin ; in short, he may be saved from the pains of hell, yet that drunkard will carry down to his grave the bodily inconveniences which have resulted from his intemperance. His body may be racked with pain, and his shattered constitution and ruined health, may keep his iniquity fresh in remembrance. And so in various other instances, temporal afflictions may ensue after the eternal punishment has been remitted. This is all just and proper. For salvation is of grace, not of works, lest any man should boast. If God remits any part of the penalty, it is all of mercy : and because satisfaction has been made by Jesus Christ for all who will believe, God can be just, and yet the justifier of him that believes in Jesus. If the Lord, then, sees fit to retain *any* of the temporal effects of sin, he has a perfect right to do so, and indeed we are so constituted that the temporal consequences of sin are necessarily entailed upon us ; it is a feature of the economy under which we are placed, that every action

has more or less bearing upon our happiness in time as well as in eternity. The very first transgression of the law of God, which ever disgraced our world, is an affecting proof of this. Adam and Eve were driven from Paradise because they disobeyed a simple precept of that law. Now, though there is every reason to believe that the grace of God was magnified in the final salvation of our first parents, yet the temporal effects of their sin followed them, and have followed every generation, and will follow every one of us to the grave.

But the difference between us and the church of Rome, is this; we affirm that there is no such thing as commuting the temporal punishment by means of alms or fasting, or any thing else. This temporal penalty must be endured; there is no escape from it. The debauchee cannot compound with the Pope for the restoration of his health; it is gone, irrecoverably gone; fasting and alms, and ave marias, and all the machinery of popery will never bring back the vigour of youth. So too the man who has lost his good name by some gross violation of the laws of his country, will always bear about him that stain upon his reputation, even after he has sincerely repented of it. God may even, as in the case of David, inflict extraordinary judgments upon a transgressor, and adapt the punishment to the crime in so remarkable a manner, as to let all the world know that there is a God who rules in righteousness; but he has nowhere told us that he has put it in the power of the Pope to avert, or commute *these* judgments by the substitution of any other penalties which his pretended vicar-general may prescribe. This is the point to be *proved*. An attempt to establish this claim is made by appealing to the "power of the keys," as we shall presently see.

"Upon what Scripture do you ground this?

"The power of granting indulgences was left by Christ to

the church, Matt. xvi. 19. 'I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' "

In my last discourse I had occasion to advert to these words, and I then gave what I believe to be the true meaning of the passage. I will repeat the explanation in a few words. The phrases "kingdom of heaven and kingdom of God," are frequently used in the New Testament to denote the gospel dispensation. Thus John the Baptist says, "Repent, for the kingdom of heaven is at hand," i. e. the gospel dispensation is about to be ushered in; and the Saviour says, "The law and the prophets were until John, since that time the kingdom of God is preached," i. e. the gospel is preached. The Doway Bible renders the former text, "Do penance, for the kingdom of heaven is at hand;" but the other passage is the same as in the Holy Bible. When Christ tells Peter "I give unto thee the keys of the kingdom of heaven," he means "I give unto thee the keys of the gospel dispensation," i. e. thou shalt open the preaching of the gospel; thou shalt be the first to declare the great and glorious truth, which is the rock upon which my church is built; the truth that I am the Christ, the Son of the living God. Accordingly Peter preached the first gospel sermon after the death of the Lord Jesus Christ, on that ever memorable day of Pentecost, when the Holy Spirit was poured out, and two thousand were pricked to the heart. As to the power of binding and loosing, forgiving and retaining sins, you will remember this was conferred upon the *other* apostles as well as upon Peter, and meant no more than that they should be empowered so to preach the gospel as to declare everlasting death upon its despisers, and to offer eternal life to every believer, with the full knowledge that this declarative sentence would be ratified in heaven. This is the plain mean-

ing of the Scripture which the Pope construes as the grand charter by which the power of granting indulgences is conferred upon holy church. That it is a forced and unnatural interpretation, and altogether foreign to the literal meaning and to the whole scope of the passage, will be sufficiently apparent, if we just place the text by the side of the Pope's comment. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." "This means," says the Romish interpreter, "The power of granting *indulgences* was left by Christ to the church." Indulgences! Pray, what are they? There is nothing said *here* about indulgences; the word is not to be found in the whole Bible; how then can this passage refer to *indulgences*? "What do you *mean* by indulgences?"

"Not leave to commit sin, nor pardon for sins to come; but only a releasing by the power of the keys committed to the church, the debt of temporal punishment, which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment have been already remitted by contrition, confession, and absolution."

I leave it to the candour of any man open to conviction, whether this is not proof enough that indulgences are a popish invention; the word is not in the Bible, and papists must commence by telling us what is meant by indulgences. Let the common sense of any one who has not surrendered the right of private judgment, decide whether the claim of holy church to the power of granting indulgences is sustained by Peter's being commissioned to preach the first gospel sermon after the work of redemption was finished! "But," says the Roman Catholic, "we have an instance in Scripture of St. Paul's granting an indulgence to the Corinthians whom he had put under penance for incest, 2 Cor. ii.

10. 'To whom ye forgave any thing, (he speaks of the incestuous sinner whom he had desired them now to receive,) I forgave also; for if I forgave any thing to whom I forgave it, for your sakes forgave I it in the person of Christ,' that is, by the power and authority received from him."

Paul did not grant any such thing as an indulgence to the incestuous sinner at Corinth; neither did he put him under penance. Indulgences and penance were never dreamed of in Paul's day; nor for many a long day after Paul had gone to his rest. But I will tell you what he *did*. Many of the Corinthians had been corrupted by a false teacher, and had been persuaded by this deceiver that Paul was not a true apostle, and that he had not preached the pure gospel. In consequence of the doctrines of this deceiver, the church was thrown into great disorder, the personal holiness of many of its members was hindered and impaired, and discipline was so greatly relaxed, that they permitted an incestuous member to remain in their communion. For this Paul rebukes them sharply, and enjoins upon them to separate that member from the church. Farther, to let them know that he is a true apostle, and invested with apostolic authority, he, by the direction of the Holy Spirit, inflicts upon that man a bodily sickness which was intended to lead the sinner to repentance, and to convince the church that the power of the Lord Jesus Christ was with him as an apostle. There are several instances of the exercise of this power recorded in the book of Acts; thus Ananias and Sapphira and Bar-Jesus, (or Elymas,) the sorcerer, were punished; but whenever this supernatural authority was exercised, it was always done by the special direction of the Spirit; it was not *arbitrary*. In the present instance, Paul writes that it had been done "with many tears."

This incestuous sinner, then, was punished; he repented of his sin, and upon evidence of his sorrow, the church was

disposed to forgive the scandal which he had brought upon them. Upon this Paul writes, "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ." As if he had said, "I have confidence in you as a Christian society, and such confidence that if you forgive an offence in one of your members, I shall approve the act, and shall also be ready to forgive."* There was no *indulgence* here; the incestuous sinner was not required to make satisfaction for the balance of the temporal punishment which was due. No! he was *forgiven*; he had nothing to *pay*; he was pardoned freely. Now, when a man gets an indulgence, be the price great or little, he must *pay* for it. The church of Rome is very sparing in her *gifts*, and as to *forgiving a debt*, she knows nothing of that; she must have *satisfaction*! She does not believe that God will accept the atonement offered by the blood of the Saviour, unless she can add something to the efficacy of that precious blood by means of her *penance*. But let us remember, "By the works of the law shall no flesh be justified."

Having examined the evidence adduced by Pope Pius in support of the doctrine of indulgences, I shall briefly show from Scripture, that indulgences are no part of the counsel of God. The whole gospel scheme of salvation, in all its parts, stands directly opposed to this Romish invention. If I were to attempt to quote all the Scripture evidence that might be adduced against the doctrine of indulgences, I should be obliged to read to you a very large portion of the Bible; from Genesis to Revelation, there is scarcely a page which does not directly or indirectly contradict and refute the grand doctrine of which indulgences is a branch, and which is emphatically the leaven of popery, the leaven which has lea-

* Barnes in loco.

vened the whole lump, and the effects of which may be discerned in every part of the system, the doctrine of "justification by works." The church of Rome teaches that good works *merit* salvation, and are the efficient cause of it. The Protestant church holds universally the doctrine of justification by faith, not historical faith, nor any other kind of faith; but that living faith which works by love, and produces fruit unto holiness. As the fruit never produces the tree, so works never make the man good. The tree must first be produced, and then the fruit follows; and a man being first made good, good works follow, not to make him good, but to testify that he is good. The doctrine of justification by works is the root of this poisonous Upas which has thrown a desolating blight over so large and so fair a portion of the garden of the Lord, and has destroyed tens of thousands of precious souls who have eaten of its deadly fruit, and reposed under its shade. It is a tenet which changes the whole gospel plan, and presents another gospel from that delivered by the Lord Jesus Christ; and consequently entails the curse which Paul so emphatically pronounces.* The church of Rome teaches as follows:

"The council further teaches that such is the abundance of the divine bounty, that we are able to make satisfaction to God the Father through Jesus Christ, not only by punishments voluntarily endured by us as chastisements for sin, or imposed at the pleasure of the priest according to the degree of the offence; but also, and this is an amazing proof of love, by temporal pains inflicted by God himself, and by us patiently borne."†

That this is not a doctrine of the Bible will appear from the following propositions.

1. *The word of God uniformly concludes all, even the*

* Gal. i. 8, 9.

† Con. Trid. Sess. xiv. Cap. 9.

best of men, under sin. “If we say, We have no sin, we deceive ourselves, and the truth is not in us.”* “All have sinned, and come short of the glory of God.”† “All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us *all*.”‡ &c. Now, where there is sin, there is a stain upon every action, and there is an end of merit.

2. *The Bible teaches that we are dead in trespasses and sin.* “You hath he quickened, who were dead in trespasses and sins.” And again, “When we were dead in sins, God hath quickened us together with Christ; by grace ye are saved.”§ “You, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”||

Our will is opposed to holiness, till God makes us willing, by his Spirit, in the day of his power. Now, where a man's own will is wanting, until it be changed by God, his works cannot merit any thing of themselves.

3. *It teaches that all our goodness is the fruit of God's grace.* “By the grace of God I am that I am.”** We are told repeatedly, that it is on account of God's goodness, and kindness, and good-will, that we are *converted*. “The kindness and love of God our Saviour toward man appeared, *not by works of righteousness*, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”†† Hear an Old Testament saint. “Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. But who am I, and what is my people, that we should be able to offer so willingly after this

* 1 John i. 8.

§ Eph. ii. 1, 5.

† Rom. iii. 23.

|| Col. ii. 13.

†† Tit. iii. 4.

‡ Is. liii. 6.

** 1 Cor. xv. 10.

this sort? For all things are come of thee, and of thine own have we given thee. O Lord our God, all this store that we have prepared, to build thee an house for thine holy name, cometh of thine hand, and is all thine own.”*

My brethren, before a work can merit any thing, it must be strictly and entirely our own; but Paul asks, “What hast thou that thou hast not received? or who maketh thee to differ from another? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?”† “It is God that worketh in us, both to will and to do of his good pleasure.”‡ Surely then, there is no room for *merit*.

4. *It teaches that, even in a state of grace, our obedience is imperfect.* “There is not a just man upon earth that doeth good, and sinneth not.”§ To this truth every Christian’s own experience and conscience will bear testimony. God requires not only external obedience, but an obedient state of mind, which shall render universal homage to his will: All the commandments in general, and every commandment in particular, and every jot and tittle of each precept in God’s word, must be fulfilled, at all times, and without the least omission, or there can be no merit. Now, our obedience, at best, is imperfect. Our best endeavours have something in them that needs forgiving. Our holiest actions must be sprinkled with atoning blood; and our very tears need washing. Merit requires, and presupposes perfection, and admits not imperfection; for “Cursed is every one that confirmeth not *all* the words of this law, to do them.”|| So long as you confess yourself a sinner, you merit nothing but wrath and fiery indignation.

5. *The Bible teaches expressly, that for this reason, good works are for ever excluded from meriting salvation.*

* 1 Chron. xxix. 12, 14, 16.

† Phil. ii. 13.

§ Eccl. vii. 20.

‡ 1 Cor. iv. 7.

| Deut. xxvii. 26.

"For, by grace are ye saved, through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast."* "If Abraham were justified by works, he hath whereof to glory, but not before God. For, what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."†

Surely these testimonies are directly to the point. We are justified by faith. Good works are the fruit of this faith, and always accompany it; but they are not the ground of our justification before God. If any man has ever ignorantly taught that the Protestant church denies the necessity of good works, may God forgive him; but, if the misrepresentation is wilful, may the Lord lead him to repentance, lest he meet the doom of those who speak lies in hypocrisy!

6. This, then, being the case, that works are excluded from being the meritorious cause of salvation, the Bible shows that the plan of salvation, as devised by God, was to give his Son as a propitiation for the sins of the world. Jesus Christ then, was made under the law, to redeem us from it.‡ He was made a curse for us, to redeem us from the curse.§ "He was wounded for our transgressions, and bruised for our iniquities; and by his stripes we are healed."|| He bare our sins in his own body on the tree.** He was made sin for us, that we might be made the righteousness of God in him, and live to righteousness. Thus he is become our wisdom, and righteousness, and sanctification, and redemption.†† "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit."‡‡ Christ is the Rock of our salvation. Our own righteousness, our so called

* Eph. ii. 8; 9.

§ Gal. iii. 13.

†† 1 Cor. i. 30.

† Rom. iv. 2.

| Is. liii. 5.

‡‡ Rom. viii. 1.

‡ Gal. iv. 4, 5.

** 1 Pet. ii. 24.

good works, our alms, and fasting, and prayers, and penance, merit nothing. The attempt to purchase the favour of God with money, or with self-imposed austerities, is an insult to Christ. Salvation must be accepted as a free gift, if it is accepted at all ; Christ is *our* salvation.

The word of God, therefore, makes man's blessedness to consist, not in his own merits, but in the Lord's not imputing sin to him. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."*

Now, if *forgiveness* be the source of blessedness, there is an end of merit ; for where there is merit, salvation ceases to be a gift, there is no room for *forgiveness*, because God *owes* us all the joys of heaven, if we have merited them ; and if so, the whole gospel scheme is inverted ; and instead of reading, "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast," we ought to find the very opposite in the Bible. "By works are ye saved, not through faith, and that entirely of yourselves ; it is a debt due from God, not of grace, lest all ground of boasting should be taken away."

But look again at the lively oracles of God ; and do you not find there, that every benefit which the Lord ever has conferred upon his people, or which he ever purposes to confer, has been, and always will be regarded by him, as *mercy*, free and undeserved *mercy* ? Did Israel *merit* Canaan ? Did their sufferings in the wilderness *merit* the inheritance of the land of promise ? Hear the word of the Lord. "Understand, therefore, that the Lord thy God giveth thee *not* this good land to possess it *for thy righteousness*."†

* Ps. xxxii. 1, 2.

† Deut. ix. 6.

Now if Canaan, which was the *type* of heaven, could not be merited, either in whole or in part, much less can *heaven* be purchased by our good works. If Israel could not buy the shadow, we cannot buy the substance; and, besides all this, Paul tells us, that heaven is the *gift* of God. Can you *buy* a gift?

But you are, perhaps, still unwilling to relinquish dependence upon your own works and sufferings; let the same apostle convict you of your error. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." If persecution and martyrdom cannot merit the glory of heaven, can prayers, and alms, and fasting, or the whole category of good works, included under penance, *merit* the inheritance of the saints? My brethren, what low, unworthy ideas of heaven you must have, if you imagine that *you* can pay an equivalent for it. Is your heaven worth no more than your alms, and prayers, and penances? If it is, there is very little attraction about it for me. But when I remember that the Christian's heaven is the purchase of Christ's blood; and when I try to estimate the value of that precious blood, and find that all created excellence combined; all that eye has seen, or ear heard, or imagination conceived of things lovely, and great, and glorious, falls infinitely below the value of one drop of the precious blood of the Lamb of God; when the glorious truth comes home to my heart, and burns upon my soul, "Heaven is the purchase of his blood,"—then I know, heaven must be a glorious abode; and, let me but be a door-keeper of that upper sanctuary, and sit upon its threshold; or, as a dying Christian once said to me, "let me but sweep the dust from the corners of that house not made with hands," and I am content. I would ten thousand times rather stand upon that threshold, than wear the Pope's triple crown, or sit upon the golden throne of the Man of Sin.

And when I die, and my spirit takes its flight to the judgment seat, let *me* "be found not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith." Others may boast of their good works, and tell the Judge of their prayers, and fastings, and alms, and penances, and sufferings; I had rather plead the merit of a drop of my Saviour's blood, than have all the merits of all God's saints and martyrs imputed to me in that hour.

But, some of you may still be loth to relinquish dependence upon their own works; then let God's word speak to you again. And what is its uniform and unbroken testimony? Listen to your Saviour. "Doth the master thank his servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do." If we had never failed in a single instance to love God with all our heart, and soul, and mind, and strength, we should have merited no more than the man who owes you a hundred dollars, and pays the debt. If you do *all* the things that God has commanded you to do, you pay your debt and no more. Where is the saint in the Roman Catholic calendar, of whom it can be said, with truth, that he never sinned in any matter, either in thought, word or deed? All that the holiest saint ever did was no more than his duty. What becomes, then, of your works of supererogation? What becomes of those treasures of merit, locked up in the Pope's strong box at Rome, the key of which has been handed down from Pope to Pope? What becomes of the Pope's authority to dispense indulgences from this treasury of merit, filled with the virtue of those good works which were over and above the amount necessary for the salvation of the saints? Where is their authority to bequeath their

redundant righteousness to holy church, that she might coin this bullion into money? Oh! the dismay that will overwhelm the souls of the deluded; and the anguish and despair that will confound the deceivers of souls, when their emptiness shall be exposed. Methinks I hear them wail, and cry out, in the secret places of the pit, "Alas! alas! all our righteousnesses are as filthy rags."

I have dwelt thus at length upon the Scripture argument against the popish doctrine of merit, because this is the root of the difference between the Protestant church and the Romish apostacy. "Justification by faith" is the great leading doctrine of the Bible, and of the ever-blessed Reformation. You may pass through all the different ranks of Protestantism, and you will find that "justification by faith in the blood of Jesus," is inscribed on every banner. FAITH will be written on every standard that the Spirit of the Lord lifts up, and everywhere, throughout Protestant christendom, you will see the sacramental host clad in the whole armour of God, and above all taking to them the shield of *Faith!* This is *our* sheet-anchor. The soul that drops this anchor upon the Rock of Ages, may smile at the storms of hell; never, never shall her vessel be torn from its moorings. "We have this hope as an anchor of the soul, both sure and steadfast!"

The subject of indulgences is one of peculiar interest to Protestants, because the monstrous abuses connected with their sale, proved, under Providence, the means of opening the eyes of thousands to the real character of popery, and gave the first impulse to the Reformation. I had intended this evening to present before you a sketch of the rise and progress of this great and glorious work; but I shall be obliged to postpone it for the present, and make it the subject of my next lecture. I shall, therefore, conclude by mentioning a few circumstances connected with the sale of

indulgences, which are carefully concealed in the Grounds of Cath. Doct.

Even if there were nothing more gross in the practice of the Romish church than is admitted in this little book, I think I have already shown that the whole counsel of God is against it! But, my hearers, bad as this is, it is *excellent*, compared with the worst features of this Babylonish abomination. I am willing to let the church of Rome enjoy the full benefit of the disclaimer which is put forth at the commencement of the chapter on indulgences in the Grounds of Cath. Doct. A guilty conscience needs no accuser. She tells us in the first breath she does not mean, by indulgences, license to commit sin, or pardon for sins to come. One thing, however, is certain; she *used* to mean it, and she used to sell license to commit sin, and pardon for sins to come; and she boasts that she is "always and every where the same." There is a certain book extant, called "The Tax-book of the Apostolic Chancery," in which the price of absolution from certain sins is stipulated. However, as holy church, at least in the United States, is ashamed of these abuses, we will not lay this sin to her charge in so far as our own country is concerned; and in return for this charity, Holy Mother must give us all the credit we deserve for doubting her infallibility!

I will read the testimony of an eye-witness, who describes what he saw at Rome.

"I was surprised to find scarcely a church in Rome that did not hold up at the door the tempting inscription of 'Indulgentia Plenaria;' 'Plenary Indulgence.' Two hundred days indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Colosseum; but that is nothing to the indulgences for ten, twenty, and even thirty thousand years that may be bought at no exorbitant rate in many of the churches; so that it is amazing what a vast quantity of treasure may be amassed in the other world

with very little industry in this, by those who are avaricious of this spiritual wealth; into which, indeed, the dross or riches of this world may be converted with the happiest facility imaginable."

"You may buy as many masses as will free your souls from purgatory for twenty-nine thousand years, at the church of St. John Lateran, on the festa of that saint; at Santa Bibiana, on All Souls' day, for seven thousand years; at a church near the Basilica of St. Paul, and at another on the Quirinal Hill, for ten thousand and for three thousand years, and at a very reasonable rate. But it is vain to particularize, for the greater part of the principal churches in Rome and the neighbourhood, are spiritual shops for the sale of the same commodity."*

The immense profits accruing from indulgences induced the appointment of the centenary jubilee, which was first celebrated in 1300, under the pontificate of Boniface 8th. It was subsequently shortened one-half, doubtless because the invention was profitable, and was at last reduced to twenty-five years, at every return of which period, plenary indulgences may be obtained during one year by all the faithful who shall visit certain churches at Rome, and perform the religious exercises enjoined for the occasion. The last jubilee was in 1825.

That the tendency and practical influence of the sale of indulgences is demoralizing, no honest man can deny. The notoriously depraved state of morals in Italy may safely be ascribed to the facility of absolution, and to the easy purchase of indulgences. A modern traveller says: "At Tivoli, a man was pointed out to us who had stabbed his brother, who died in agonies within an hour. The murderer went to Rome, purchased his pardon from the church, and received

* Rome in the Nineteenth Century, II. p. 267—270. See Cramp's Text Book of Popery, p. 342.

a written protection from a cardinal, in consequence of which, he was walking about unconcernedly, a second Cain, whose life was sacred."

And again : " Those that have interest with the Pope, may obtain an absolution in full from his holiness for all the sins they ever have committed, or may choose to commit. I have seen one of these edifying documents issued by the present Pope to a friend of mine. It was most unequivocally worded."*

Now, beloved friends, let me bring you back once more to the Bible. What use has a Christian for indulgences, or for *merit*! The temporal consequences of our sins we *must bear*; no indulgence can deliver us from them. An indulgence from the Pope will not expel the rottenness from the bones of the debauchee, though he may have repented and thrown himself over upon the mercy of his Saviour. And what do you want with *merit*? Would you *merit* the pardon of your sin? But "the blood of Jesus Christ cleanseth us from all sin." Would you merit the favour of God? But where is the need of your merit? "If when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life." (Rom. v. 10.) Would you merit everlasting life, and heaven itself? But where is the use of your *merit*? Christ has obtained for us the full assurance of heaven. It is ours by purchase. "By his own blood he has obtained redemption for us." It is ours by donation. "My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life." It is ours by inheritance. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But in reply to all that has been said, the Roman Catholic may tell me, "I do not depend entirely, but only partially upon my own merits. The

* See Cramp's Text Book of Popery, p. 345.

Council of Trent expressly teaches that we are able to make satisfaction to God the Father through Christ Jesus, and not through ourselves alone."

Now does not this imply that the satisfaction which the Lord Jesus Christ has made for all who believe in him, and exercise repentance towards God, would be incomplete without the superadded merits of our own works? And is not this plainly contradicted by every page of the New Testament Scriptures? The satisfaction which Christ has made for us, is either complete and all-sufficient in itself, or it is not. If the former, where is the use, in so far as justification is concerned, of *our* making satisfaction either in whole or in part? If the latter, then the Bible is not true; for it everywhere proclaims the sufficiency of the atonement made on Calvary.

Neither the faith of those who believe, nor the godly sorrow of those who repent, is the meritorious cause of their justification; and any man who pleads either as the ground of his acceptance at the judgment bar, will be spurned from the presence of the thrice holy God.

In God's name, then, renounce all dependence on your own merit! I do not tell you to renounce good works, but to relinquish your dependence on them. "By the deeds of the law shall no flesh be justified." If you go about to establish a righteousness of your own, you must perish. I know that you have *no peace*. I appeal to your own conscience, and to your own experience for the truth of this assertion. It is impossible that any who seek to justify themselves by their own deeds should be at peace either with God, or with themselves. "Being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ."

May God impart to you all this faith through grace; and then "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Amen.

LECTURE VIII.

THE REFORMATION.

Ps. cxviii. 23.

"THIS IS THE LORD'S DOING; IT IS MARVELLOUS IN OUR EYES."

AMONG all the remarkable events which are recorded in the annals of history, whether sacred or profane, there is none, since the birth and death of the blessed Saviour, which constitutes a more important epoch than the great moral revolution which occurred in the sixteenth century; and which is familiarly known as the Reformation. It was so manifestly a reformation, that it has, by common consent, received and retained the name; and it always will keep its designation, until enlightened Christians can be persuaded to love darkness rather than light. Ever since the day, when Martin Luther, with the Bible in his hand, stood forth as the fearless advocate of the eternal truths of God's word; since he preached the gospel and wrote in its defence, and gave the Scriptures to his countrymen in their vernacular tongue, a wound has been inflicted upon Popery, which the experience of more than three hundred years has proved to be incurable; and which we know, from the sure word of prophecy, is destined to prove the plague of ignorance, and idolatry, and superstition, until they all shall come to a perpetual end. Since that day, the church of Rome, with so-

vereign impudence, has attempted to face down the Protestant cause, by telling us that we are schismatics.

We may detail the usurpations, and tyranny, and corruptions of the Romish church ; and, as no man, unless he is either fearfully depraved, or lamentably ignorant, or deluded, can deny that these abuses really existed, and still exist, we are uniformly told, in reply, that these grievances give us no right to renounce the papal authority, and set up for ourselves ; but that we, are accursed heretics, for persisting in our separation.

The Council of Trent, which convened A. D. 1545, about thirty years after the commencement of the Reformation, seems to have been so full of cursings, that after a formal condemnation of the heresiarchs Luther, Calvin, and Zuingle, &c. &c., a fearful array of anathemas is thrown around every statement of their own doctrines, presenting daggers' points to the faithful, who are inside of the pale of the true church, as well as to the incorrigible heretics, who are *outside*. Notwithstanding these curses, Protestants persist in maintaining, that when a church has become so fearfully degenerate as to earn the title of The Mother of the Abominations of the Earth, it is high time to listen to the voice of the Eternal God, calling through the gospel, "Come out of her, my people, and be not partakers of her sins, lest ye receive also of her plagues."

Now, my brethren, the charge of schism is a very grievous one. The apostle bids us, "mark them which cause divisions ;" and the Saviour says, "Wo to that man by whom the offence cometh." But I think it is very easy to retort the charge of schism upon the Romish apostacy ; and not only to lay this sin to the charge of Holy Mother, but to prove that she is guilty of it. If we are heretics, in departing from the communion of the Romish church, then Abraham and Abraham's seed were heretics too. When

the God of glory appeared to Abraham, and convinced him that idolatry was a hateful sin, and called him out, and bade him "be separate," the father of the faithful obeyed, and went out in the strength of simple hearted trust in the Lord Jehovah. Abraham surely was not guilty of schism, because he turned his back upon the idolatrous nation; and when the Spirit of the Lord, in the sixteenth century, lifted up a standard against the enemy, who came pouring in like a flood, and raised up men who were willing to go with the Lord Jesus to prison and to death, and these men were instrumental in opening the eyes of their fellow-sinners, was there heresy in this? No! my brethren, "they walked in the steps of the faith of our father Abraham;" they left the idolatrous people, flung their images to the moles and to the bats; scattered to the winds the whole system of Popish absurdities, and made this unseemly rent in the scarlet robe of Holy Mother, which all the ingenuity and cunning inventions of Popes and Jesuits have never yet been able to mend.

There is a question which is often put by our Roman Catholic brethren, and which they think unanswerable, though it has been answered a thousand times. They say to us, sometimes, "Do tell us, pray, what *is* the Protestant religion?" "It is the religion of the Bible." "Ah, but that is telling us *where* it is, and not *what* it is." But if I tell you where my religion is, if you have eyes, and can read, and have a mind of your own, you can soon find out *what* my religion is. Read the Bible, and your inquiry will be satisfied. The Saviour directed the Jews to their Scriptures, and bade his enemies "search them;" we offer you the Bible, and invite you to read it. There you will find the grounds of Protestant doctrine. "Well, but where was your religion before Luther?" "Just where it is now, and where it always will be; here, in the Bible; and that is

where the Roman Catholic religion is not, never has been, and never will be."

Papists are mistaken when they tell us that their religion is older than the Protestant faith. It is old, I admit, but it is not so old as ours by several centuries. Our religion was not called the Protestant faith in the apostle's days, because there were no Popish errors to protest against. We may retort the question, and ask our Roman Catholic brother, "Where was your religion when the Bible was written?" and echo will answer, "Where?"

After brushing away these cobwebs, I will proceed to the subject before us.

I. I will prove that the Reformation was needed.

II. That the Glorious Reformation was the Lord's doing.

I. The first point will very soon be dismissed. Even Roman Catholics themselves must admit that gross abuses, and appalling licentiousness, were prevalent in their church, during and preceding the period of the Reformation. Lest, however, any, through ignorance or prejudice, should be disposed to dispute it, I will state facts, and give testimony which all our adversaries cannot gainsay, because the truth is so interwoven in the whole history of this eventful period, that it is impossible to conceal it.

Several years after the first blow had been struck by Luther, Pope Adrian VI. himself presented a brief to the Diet of Nuremberg, through his nuncio, in which he makes acknowledgments, which are alone sufficient to justify the most acrimonious accusations of Luther. He owns explicitly that all the confusion introduced by Lutheranism, was the effect of men's sins, particularly of the sins of the priests and bishops; that for some years past many abominations and excesses had been committed in the court of Rome, even

in the Holy See itself, and that it was no wonder if the evil had passed from the *head* to the members,—from the Pope to the bishops and priests. But let us give you his own words.

“We have all,” says the Pope, “turned every one of us to his own way, and for a long time none hath done good, no not one. Let us give glory to God, and humble our souls before him; and every individual among us consider how great has been his own fall, and judge himself, that God may not judge us in his wrath. Nothing shall be wanting on my part to reform the court of Rome, whence, perhaps, all the mischief has originated; that as this court has been the source of the corruptions which have thence spread among the lower orders, so from the same a sound reformation may proceed.”

His holiness concludes with observing how much he had this business at heart; but that they must not wonder if *all* these abuses could not be soon corrected. The disease was complicated and inveterate, and the cure must proceed step by step, lest by attempting to do all at once, every thing should be thrown into confusion.*

Luther translated the Pope's letter into German, and added short marginal notes, one of which on the expression, “the cure must proceed step by step,” reads thus, “you are to understand these words to mean that there must be an interval of some centuries between each step.”

Here, then, we have the admission of an infallible Pope himself, that a reformation was needed, that gross corruptions were rampant in the church. What a glorious comment on Romish infallibility is presented by this historical fact. The head of the infallible church confesses that the

* Luther and the Lutheran Reformation by John Scott. New York: J. & J. Harper, 1833. Vol. I. p. 180.

grossest abuses are practised in her midst, and that Popes and prelates and priests are turned every one to his own way. This is as if a man, who was, from "the crown of his head to the sole of his foot, filled with wounds and bruises and putrifying sores," should declare, that notwithstanding all this disease, there was not a spot or a wrinkle upon his immaculate body!

Pope Adrian's testimony may suffice. I like it the better, because he cannot be accused of too much partiality for Luther and his coadjutors, especially when it is remembered that he conjured the Council at Nuremberg to "extinguish this devouring flame," and very significantly alluded to the examples of John Huss and Jerome of Prague, who were burnt at the stake for their opposition to popish error and superstition.

As to the abuses themselves, I cannot go very much into detail respecting them. One abomination, however, cannot be omitted, as the excess to which it was carried, proved, under God, the means of opening the eyes of an-obscure Augustine monk, once scarcely known beyond the limits of Wittenberg, but who will be held in everlasting remembrance as a Christian man of undaunted courage, stern integrity, and strong faith. I need scarcely say, I mean Martin Luther. We all know that Luther has been represented by some papists as a monster of iniquity. That he had his failings, I admit; he would have been more than man if he had had none. It is not my intention to enter at present into a minute refutation of the slanders that have been heaped upon him; indeed it is unnecessary, since the elaborate testimonies which Maimbourg, Varillas, and Moreri, three Roman Catholic historians, have borne to the talents, learning, great qualities, and blameless morals of the Reformer.* No papist, respectable for learning and honesty,

* See Milner's Ch. Hist., vol. iv. 337—342.

would repeat the silly calumnies and idle stories respecting Luther, of which intelligent Roman Catholics have long since been ashamed.

It may, perhaps, not be amiss to advert to one of the many ridiculous stories respecting Luther's death and funeral, which were industriously circulated among the faithful, after the Lord had taken him home. The following authentic narrative has been preserved in an admirable German work, published in Stuttgart, 1839, entitled, "Luther's Leben und Wirken."

"When the corpse of Luther was carried to the grave by twelve strong men, the bier at first was so heavy, that they could not proceed with it; afterwards it became so light, that they set it down in the market-place, in order to examine whether the body was still in it or not. They found no *man* there, but three enormous rats, which jumped out upon the people, and squealing dreadfully, ran through the crowd and escaped. One of these rats ran to all the convents and monasteries, and bit the iron bolts and locks in pieces. Another ran to Rome and bit the seals off the Pope's bulls of indulgence; the third ran into hell and extinguished the fire of purgatory, so that it can never burn another Christian soul." The manner in which this latter exploit was performed, decency will not permit me to describe.*

This nonsense is about on a par with the silly tale of Luther's conference with the devil respecting the Eucharist.†

On the whole, however, I am not disposed altogether to deny that the devil may have had some hand in originating Luther's notion of consubstantiation; it savours so much of transubstantiation, the *chef d'œuvre* of the Evil one, that it would be hard to disprove the devil's agency in its invention

* See Luther's *Leben und Wirken*, von Dr. C. F. G. Stang. Stuttgart, 1839, p. 1004.

† See the Catholic's Manual, p. 68. New York, 1836.

It is due, in common justice, to the very respectable society of Lutherans to state, that but a very small proportion of their number adhere to the doctrine of consubstantiation. I believe the large majority of the Lutheran denomination agree substantially with their Reformed brethren in the doctrine of the Eucharist. Luther was a whole souled man; he belonged to the excellent of the earth, and his memory is blessed; but whilst we give God glory for raising up such a man, and sustaining him through so many trials, and bringing him off more than conqueror, we are painfully reminded that he was but a man after all. The pertinacity with which he adhered to his favourite notion of consubstantiation, shows how hard it is even for the best of men to shake off the trammels of early prejudice and superstition. Luther's idea was briefly this: "He denied that the elements were changed after consecration, and therefore taught that the bread and wine indeed remain; but that together with them, there is present the substance of the body of Christ, which is literally received by communicants." See *Encyclop. of Relig. Knowl.*, p. 411. (Art. "Consubstantiation.")*

No reformer had ever to contend with greater obstacles, and yet it may be said, in another sense, that there never was a more favourable opportunity for the commencement of reform. Leo X., after a term of five years, had reduced himself to great straits by his prodigality, and in order to

* The reader, who wishes to know more of the private character of the great Luther, may consult, in addition to former references, Robertson's *Charles V.* p. 329, 330. Harpers, New York, 1838: Scott's *Luther and the Lutheran Reformation*, vol. ii. 189—203, in which Robertson's sketch is reviewed: Jones' *Church Hist.* p. 441, Phil. 1832. But after all, the best way of obtaining a correct estimate of Luther's character is to read his history and his writings. None but a bigot can read either, without being convinced that Luther was a holy man.

replenish his empty coffers, had recourse, after the example of his predecessor, Julius II., to the sale of indulgences. The specific object to which the money was to be appropriated, was the completion of St. Peter's church at Rome, and for this purpose Leo published indulgences throughout the Christian world, granting freely to all who would pay money for the building of this church, the license of eating eggs and cheese in the time of Lent; this fact is gravely related by papal historians. Albert, the archbishop of Mentz and Magdeburg was authorized to superintend the promulgation of the papal indulgences, with the understanding that he was to receive his share of the profits. He delegated his authority to John Tetzel, a Dominican inquisitor, who had proved his qualifications for the business ten years before, by collecting at Friburg 2000 florins in two days by the sale of indulgences. The matchless impudence of this frontless monk is almost incredible. He taught the people, that the moment they paid for the indulgence, they became certain of their salvation; and that the souls for whom the pardons were bought, were instantly released from purgatory. "The moment," said he, "the money tinkles in the chest, your friend's soul mounts up out of purgatory." This audacious pardon-monger boasted that he had saved more souls from hell by his indulgences than St. Peter had converted to Christianity by his preaching. Now, it is a fact which must be remembered, that not an archbishop, nor bishop, nor priest ever opened his mouth to condemn these enormities, until after opposition had been openly made to the iniquitous traffic in another quarter, although the inferior officers concerned in this shameful commerce were daily seen in public houses rioting in the most scandalous debauchery.* Whilst Tetzel, with undisguised effrontery,

* Hume's Hist. of England, vol. i. p. 54. Philad. M'Carty & Davis, 1840.

was making traffic of the souls of men, and the church corrupted and debauched, was held up as the laughing stock of infidelity, the Lord was preparing deliverance.

In the memorable year 1517, it happened that certain persons, repeating their confessions before Luther, after owning themselves to be atrocious offenders, refused to comply with the penances which he enjoined, and when interrogated as to the reason, produced their diplomas of indulgence. Luther, indignant at this licentious folly, refused to give them absolution, and they complained to Tetzel. The Dominican inquisitor frowned and stormed and menaced; but all to no purpose. He went so far as several times to order a pile of wood to be set on fire in order to awe the heretics into submission by this significant hint. This measure was equally unsuccessful. Luther conscientiously persisted in opposing the traffic; at first he merely intimated in a gentle manner from the pulpit, that people might be better employed than in running to Tetzel to procure indulgences. So cautiously did this great man begin the work, the result of which he then so little foresaw. Ten years before this time, he had accidentally met with a Latin Bible in the library of the monastery. To his astonishment he found that there were *more* Scripture passages extant than those which were read to the people. He made the Scriptures and the books of Augustine his constant study, and when the controversy respecting indulgences commenced, he was regarded as the most ingenious and learned man of his order in Germany. Martin Polichius, a doctor of law and medicine, had remarked concerning Luther several years before the commencement of the Reformation, after listening to one of his eloquent and fervid appeals, "This monk will confound all the doctors, and reform the whole Roman church; for he is intent on reading the writings of the prophets and apostles, and he depends on the word of Jesus Christ; this neither the philoso-

phers nor the sophists can subvert." It will readily be conceived that a man mighty in the Scriptures, and who had already apprehended the great leading doctrine of the New Testament, justification by faith in the perfect merits of the Lord Jesus Christ, would be prepared to rebuke the monstrous abuse of the sale of indulgences. His first step after preaching against the iniquitous traffic, was to appeal to the archbishop of Mentz; he did not even know that the archbishop was the prime dispenser of these popish pardons. The archbishop gave him no satisfaction. Luther next appealed to his own diocesan, the bishop of Brandenburg. The prelate revered his integrity, but cautioned him in these words, "You will oppose the church; you cannot think in what troubles you will involve yourself. You had better be quiet." This counsel Luther could not conscientiously accept, and with deliberate steadiness he persevered. Having in vain endeavoured to procure the concurrence of the dignitaries of the church, he published his Theses, ninety-five in number; which, in fifteen days, were spread throughout Germany. On the 31st of October, 1517, Luther nailed these Theses, which related principally to the sale of indulgences, upon the church doors of Wittemberg, and from that hour we may date the commencement of the Reformation.

Alarmed at the publication and rapid circulation of Luther's Theses, and above all, at the favour with which good and true men regarded them, Tetzel published one hundred and six propositions, in which he attempted to refute the arguments of the Augustinian monk; and, moreover, by virtue of his authority as Dominican inquisitor, he ordered Luther's compositions to be burned. The disciples of the Reformer, without his advice or consent, retaliated by burning Tetzel's propositions, and from that moment the Pope and Luther parted company. Such was the commencement of the great work, which has resulted in conferring civil and

religious liberty upon millions who would otherwise have groaned under papal bondage. "This is the Lord's doing, and it is marvellous in our eyes." Luther was the instrument, but not the agent of this Reformation. "It was the *Lord's* doing." The Lord led his servant step by step far beyond his original intentions, and in a manner which showed the excellency of the power to be of God, and not of man. The peculiar excellency of the revival of the true religion lay in this, that it not only effected, to a large extent, the correction of abuses, but it brought forth from under the bushel of papal ignorance, bigotry, and superstition, the candle of God's word, and set it up as a beacon light upon every hill of Zion. This result was not effected at once; the light at first was but the feeble glimmering of the early dawn; but this true light was the harbinger of day; the Sun of Righteousness was rising with healing in his wings, and his fervid beams soon shed a stream of light that is kindling brighter and brighter to the perfect day.

II. That the Reformation of the church was the Lord's doing, will, I think, be apparent if we examine the difficulties which were in the way, the means which were employed, and the complete success of the enterprise.

1. *In the first place, the whole papal power was arrayed against it.* It is astonishing, when we look at the overwhelming influence which popery was exerting upon the whole of Europe, that an obscure Augustinian monk should have been able to shake the throne of the Roman pontiff, and to break the right arm of his power. At first, Luther stood alone; but his intrepid and unflinching zeal; his stern integrity, and the fact that his was evidently the cause of truth and righteousness, soon gained him the affection and the hearty support of honest men, whose necks were weary of the galling yoke of popish despotism. The Pope lorded it over kings and emperors. His will was the sovereign

rule. His frown made the stoutest potentate tremble. He could absolve subjects from allegiance to refractory rulers. He had often done it; and had brought the haughtiest monarch to terms. When Luther arose, there was none among the rulers of the earth who could dare the Pope to do his worst. There was not a man in the high places of power who could venture to ask the Roman pontiff, "What doest thou?" But see how bold the truth can make its advocate. Single-handed, armed with no weapon but the Bible; sustained, originally, by no influence at the courts of earthly kings, and relying solely upon the justice of his cause, and the help of God, the great Reformer proclaimed liberty to the captives, and the opening of the prison-doors to them that were bound, and bade defiance to the authority of Antichrist. Deluded millions cursed him for a heretic, and gnashed upon him with their teeth. Kings leagued together; archbishops and bishops, and all the hosts of Rome and hell conspired against him; but every attack was repulsed; every plot against his life was frustrated, and not a hair of this man's head was hurt, though the Pope and the devil thirsted for his blood. The cause with which he was identified gained ground daily and hourly. Kings became its nursing fathers, and queens its nursing mothers; until, eventually, the principles of the Reformation became so firmly established, that its enemies were constrained to give up their open assaults in despair. "This was the Lord's doing; it is marvellous in our eyes."

2. Again: *The prejudices of men were arrayed against the Reformation.* The men of that generation had been taught that submission to priestly mandates was the great cardinal virtue, which would atone for a multitude of sins, and save the soul from death. It was blasphemy, in those days, to say a word against the Pope. And, though the exactions of papal tyranny had ground the faces of the poor,

and laid burdens upon them, which neither they nor their fathers could bear, yet such was the force of habit, and the power of prejudice, that they never dared to think that the Pope might be a usurper. They had no Bibles. They knew nothing of the mind and will of God, as revealed in his word, except what they gathered from ignorant and vicious priests, whose interest it was to keep them in darkness. No wonder, then, that the Reformers were regarded by the poor priest-ridden people as wicked innovators, and sacrilegious wretches, who had spurned every limit of modesty and decorum. They knew no better. They did not know that it was as imperious a duty for every good man to forsake a corrupt church as it was for Lot to flee from Sodom.

We see, in our own day, that bigotry and prejudice can blind the eyes even of intelligent and amiable men, and convert them into strenuous advocates of exploded and ridiculous doctrines and ceremonies. It is easy, then, to imagine that Luther and his coadjutors would experience tremendous opposition from the prejudices of the dark age in which he lived. But see how the word of the Lord ran and was glorified! Hundreds daily flocked to the standard, which the Spirit of the Lord had lifted up. The everlasting gospel, stripped of the meretricious trappings of human invention, proved, everywhere, the power and wisdom of God unto salvation; and in spite of the opposition of bigotry; in defiance of the sword of the executioner, and the fire and fagots of bloody, persecuting agents of the Pope, the word of God grew mightily, and prevailed, so that in a few years' time, kings and bishops were brought into the obedience of the gospel of Christ, and whole nations were converted to the Protestant faith. Is not this proof enough that the consciences of men are on the side of the truth? Was this the work of man? "This was the Lord's doing, and it is marvellous in our eyes."

3. *But what were the MEANS employed in effecting this mighty moral revolution?* They were not carnal weapons. Protestants did not make proselytes through the eloquent appeals of the gibbet, and the stake, and the torturing implements of the Holy Inquisition. The principles of the Protestant church are directly opposed to persecution in every shape. We contend for liberty of conscience. It is no part of our creed, that faith is not to be kept with heretics. No Protestant synod or council ever disgraced itself by publishing such an edict to the world, or to the church; but the Popish Council of Constance deliberately asserted it, and as deliberately put the principle into practical operation, by burning Jerome of Prague, notwithstanding the emperor Sigismund had guaranteed him a safe conduct. The only way in which Protestants can persecute the adversaries of God's truth, consistently with their principles, is by means of the sword of the Spirit, which is the word of God. We hold up the torch of truth, (not the blazing fagot of inquisitorial tyranny,) over the doctrines and practices of errorists; and we show that Romanism and the Bible are sworn enemies. Now, if this be persecution, would to God that Protestants would persecute a great deal more than they do; and that papists never had persecuted, and never would persecute again, in any other way.

I hope my hearers will not be alarmed when they hear that their humble speaker has been honoured with the title of a persecutor of the true church; and, in almost, if not quite, the same breath, I am told, surprise has been expressed, that any of Calvin's seed should have been suffered to remain so long upon the earth. Now, I confess, if I had said that it was a wonder that any Roman Catholic should be permitted to live in the United States, and worship God and the Virgin Mary, and the saints, and holy images, and holy relics, according to the dictates of his own con-

science, I should have betrayed something like a disposition to persecute.

This reminds me of a passage in good John Bunyan's *Pilgrim's Progress*. When Christian comes to the mouth of Giant Pope's cave, he finds the old gentleman, by reason "of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them. So I saw that Christian went on his way; yet, at the sight of the old man that sat at the mouth of the cave, he could not tell what to think, 'specially because he spoke to him, though he could not go after him, saying, '*You will never mend till more of you be burnt!*' But he held his peace, and set a good face on it, and so went by, and caught no hurt."* I mean to do as Christian did; and hope, like him, to catch no hurt.

Now, my brethren, I will trench upon no man's private rights; but I will try, looking to God for the assistance of his grace, to convince my Roman Catholic brethren, that I do love them; and that my heart's desire and prayer to God for them is, that they may be saved.

On the great day of the Lord, when I shall meet you all at the judgment, I shall be ready to answer the charge of persecuting the true church.

But, to return. The weapons of the Reformers were not carnal, but mighty, through God, to the pulling down of strong holds. That several of the leading Reformers did, in isolated instances, persecute their erring brethren, cannot be denied. Calvin connived at, if he did not procure, the burning of Servetus. Indeed, it was some time before the

* Bunyan's *Pilgrim's Progress*. Harpers, 1837. p. 135.

true Bible principle, relative to the treatment of heretics, was clearly brought out before the minds of the Reformers.

[The following is Calvin's own language relative to this case: Speaking of certain false charges respecting his familiarity with the Pope's inquisitors, he says, "It is useless to spend words in refuting this calumny, which is broken to pieces, and falls by a simple denial. If indeed what they falsely object to me was a fact, I do not see why I should deny it; since I do not dissemble, that it was by my means that he (Servetus) was seized in this city and required to defend his cause. Let malevolent and slanderous men object what they please, I offer myself beforehand, and freely confess (for according to the laws of this city, the man could not be justly treated otherwise,) that the accuser proceeded at my request; that the formula was dictated by my advice, by which some entrance was made upon the cause. But what my design then was, is evident from the progress of the action. When my colleagues and myself were summoned, it was by no means our fault that he did not confer peaceably and freely concerning his dogmatisms. We in fact proceeded as in chains to give the reason of our faith, and informed him that we were prepared to answer his objections. It was then that, with swollen cheeks, he poured forth upon me such reproaches as made the judges themselves ashamed and grieved for him. I avoided all railing at him. And had he been in any manner curable, he would have been in no danger of any weightier punishment," &c.]*

This is not to be wondered at, for they were educated in the tenets of Romanism, which inculcate the destruction of heretics, whenever it may be conveniently consummated.† However, persecution never was a prominent feature of Pro-

* See Life of Calvin, by Beza, p. 186. Philadelphia: Whet-
ham, 1836.

† Rhem. Test. p. 44.

testant discipline, and it never will be. The means employed by the Reformers were substantially the same which the Christian church still uses, viz. the preaching of the gospel and the circulation of the Scriptures. Luther's translation of the Bible into German proved, under God, the means of salvation to thousands. Now look at the means which were instrumental in producing the glorious results that are destined to bless the world, by conferring civil and religious liberty upon the whole human race. What but the influence of the blessed Spirit could have effected such triumphs as have already been accomplished? It is he who makes the foolishness of preaching prove the power and wisdom of God unto salvation! "This is the Lord's doing; it is marvellous in our eyes."

4. *And what are the results that have already been obtained?* The emancipation of a large portion of Europe from civil and spiritual despotism, and the establishment of the true principles of political and religious liberty in both the old and new world. The Reformation is not ended yet; but it is steadily and rapidly in progress; it will not be finished until the principles of civil and religious liberty shall have been everywhere established; and until its ministers shall have gone forth proclaiming liberty and salvation to the heathen world, and bringing home the fulness of the Gentiles as an offering to the Saviour who redeemed them. That this is to be the great crowning result of the blessed Reformation, the sure word of prophecy declares.

My brethren, yesterday we celebrated the anniversary of our national independence;* and whilst we feel it good to exult in our freedom as a great and happy people, let us not forget that we owe this blessing, under God, to the Reformation.

The pilgrim fathers who landed on the Plymouth Rock,

* Preached Sunday evening, July 5th.

brought with them the doctrines and the principles of the German Reformers. They fled from the face of their persecutors into the wilderness; and here, upon this very soil, reared an altar to their God, and laid the corner-stone of the glorious fabric of our independence. The grain of mustard seed which they planted has become a mighty tree. God grant that its branches may ever be laden with pleasant fruits; that its leaves may be for the healing of the nations, and its shade continue to offer an asylum to the oppressed.

If the liberty which is dear to every American is to be preserved; if it is worth preserving, we must maintain our separation from the corruptions and abominations of popery. The great and good Lafayette, whose memory is deservedly honoured by this nation, in conversation with distinguished citizens of our Republic, has repeatedly said, "American liberty can be destroyed only by the popish clergy!" Professor Morse, in his preface to the Confessions of a Catholic Priest, writes as follows: "This declaration of Lafayette is a beautiful evidence of the sagacity and vigilance of Liberty's great friend. Lafayette, like a veteran mariner, was ever watching the political horizon for the indications of danger to his beloved America, and the danger to which his latest warnings pointed was this very covert political attack, which is in full operation upon our soil at this moment, an attack the more dangerous, because it shields itself under the mask of religion, and cries out persecution at every attempt to expose its true, its political character." Professor Morse adds in a note, "It may not be amiss here to state, that this declaration was repeated by him to more than one American. The very last interview I had with him on the morning of my departure from Paris, full of his usual concern for America, he made use of the same warning; and in a letter which I received from him but a few days after at Havre,

he alludes to the whole subject, with the hope expressed, that I would make known the real state of things in Europe to my own countrymen; at the same time charging it upon me as a sacred duty, as an American, to acquaint them with the fears which were entertained by the friends of republican liberty in regard to our country. If I have laboured with any success to arouse the attention of my countrymen to the dangers foreseen by Lafayette, I owe it in a great degree to having acted in conformity to his often repeated injunctions."

That the Jesuits will attempt the ruin of our free institutions, I most firmly believe; but I also believe that the effort will be a splendid failure, that will cover its authors with confusion, and pluck down ruin upon their own heads. In the annals of the Propaganda the proud boast is already recorded. "In thirty years heresy will be destroyed in the United States." I hope this prediction may be verified; if it is, thirty years hence there will be an end of popery! Ah! my brethren, the Protestant church will never be subdued, much less *destroyed* by the papal power. The doom of Anti-christ, who has worn out the saints of the Most High, is sealed. Those who have fled from Sodom will never return! Who would, who *dare* look back that has once been warned of the judgments that are hanging over Babylon? The missionary angel is flying in the midst of heaven, having the everlasting gospel to preach to them that dwell in the earth, and to every kindred, and nation, and tongue, and people, saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Ere long, another angel will follow; he will look down upon the broken battlements, and the ruined bulwarks of the Man of Sin, and heaven will echo with his voice, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the

wrath of her fornication!" And then the third angel will cry, ere the vials of God's indignation are emptied, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." Wo to them in Babylon who obey not the call of God, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,—for strong is the Lord who judgeth her!"

LECTURE IX.

PERSECUTING SPIRIT OF POPERY.

Rev. xvii. 6.

"AND I SAW THE WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS, AND WITH THE BLOOD OF THE MARTYRS OF JESUS: AND WHEN I SAW HER I WONDERED WITH GREAT ADMIRATION."

THE portion of the prophetic vision of the apostle John, which is recorded in this chapter, evidently alludes to the great Romish apostacy; and before I proceed to show that persecution necessarily enters into the spirit, principles, and practices of that corrupt church, I will point out a few of the most striking allusions to the church of Rome, which are contained in this chapter.

1. Babylon, which is represented as being the abode of the woman drunken with the blood of the saints and of the martyrs of Jesus, is the figurative name of Rome. Peter, at the conclusion of his first general epistle, says, The church which is at Babylon salutes you; and Jerome tells us that Peter denotes Rome by the name of Babylon. Roman Catholic writers, moreover, insist upon this interpretation, because they are anxious to prove that Peter was bishop of Rome, many good writers having made it a subject of dispute whether this apostle ever saw that city. I think it can be proved that Peter was at Rome when he wrote his first

epistle, and that he called it by the name of Babylon. But why call this city Babylon, or as John terms it, Babylon the great? Because ancient Babylon was the most cruel enemy which the Jewish church ever had; not only did the kings of Babylon lead the Jews captive, but they corrupted the Jewish religion by introducing their idolatrous practices, and thus brought down the heavy judgments of God. Hence the prophet Jeremiah says of Babylon, "It is the land of graven images, and the people are mad upon their idols." This wicked city is taken as the fittest emblem of the enormous power and wickedness of idolatrous Rome. Each in its turn was the mother of harlots and the abominations of the earth; the one corrupting the Jewish, and the other the Christian church by her fornication and blasphemy.

2. Besides, in v. 9, it is said, "Here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth." You will remember that Rome is built upon seven mountains.

3. The woman "was arrayed in purple and scarlet colour, and decked with gold, and precious stones and pearls," indicating the immense, untold wealth of the papal power. If you go to Rome at this day, you see the ecclesiastical dignitaries literally arrayed in purple and scarlet. Witness the cardinals' scarlet hats and scarlet robes; they are clothed in scarlet from head to foot; the very mules and horses on which they rode were formerly covered with scarlet cloth; as if they were determined to answer this description, and even literally to ride a scarlet coloured beast. Before the Reformation the canonical robe of every popish bishop was scarlet.

4. Upon her forehead was a name written, "Mystery." This word, "*Mystery*," it is said, was literally written on the Pope's mitre, until Luther pointed out the evidence which this circumstance afforded of the Pope's affinity to antichrist.

Since then it has been changed; but there still is "mystery" enough; transubstantiation, and the whole "mystery of iniquity," is found in her. But the mark held out in the text, is the token by which all men may know who is this Babylon the great, this mother of harlots and of the abominations of the earth. "I saw the woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The blood of sixty millions of souls is surely enough to make even the Whore of Babylon drunk. This blood is upon her skirts, and cries aloud to the just God for vengeance. Her robe may well be *scarlet*. Cruel, cruel Rome! Her altars and her temples are reared upon islands of skulls, and bones, surrounded by seas of blood! Blood is the wine she loves. She thirsts for blood. "She is *drunken* with the blood of the saints, and with the blood of the martyrs of Jesus."

I am to prove to you, this evening, that persecution is a necessary element of the Popish system. I will make good the charge from her standard principles, and her undeviating practice. But, first, let us state what we mean by persecution.

When a man, or a denomination of men, is deprived of any civil and religious rights, merely on account of his religious faith, when that faith or creed contains in it nothing inconsistent with the political or religious interests of the community, or with the public peace; when force or legal penalties are employed against such persons, merely on account of their religious opinions, then we say, that they are persecuted.

Now, it is impossible that the church of Rome should sustain any other character than that of cruelty, so long as she maintains the principles of her authorized and standard books.

1. Persecution is not only permitted by her principles, but it is expressly enjoined; and not only enjoined, but enforced,

by the severest penalties, and rewarded by the greatest privileges.

In the fifth Council of Toledo, Can. 3, the holy fathers say :

“ We, the Holy Council, promulge this sentence, or decree, pleasing to God, that whosoever, hereafter, shall succeed to the kingdom, shall not mount the throne till he has sworn, among other oaths, to permit no man to live in his kingdom, who is not a Catholic. And if, after he has taken the reins of government, he shall violate this promise, let him be anathema maranatha in the sight of the eternal God, and become fuel for the eternal fire.”

The Council of Lateran, under Innocent III., decreed as follows : (and be it remembered, that this decree is in full force now, and would be put into execution to-day, if the Pope had the power.)

“ We excommunicate, and anathematize all heresy, condemning all heretics, by what name soever they are called. These, being condemned, must be left to the secular power to be punished. And those who are only suspected of heresy, if they purge not themselves in the appointed way, are to be excommunicated ; and if, within a year, satisfaction is not given, they are to be condemned as heretics.”

Moreover, by a decree of this same council, the secular power, under Popish control, are required to take this oath :

“ That they will endeavour, with all their might, to exterminate, from every part of their dominions, all heretical subjects, universally, that are marked out to them by the church. But, if any temporal lord, being required and admonished by the church, shall neglect to purge his land from this heretical filthiness, he shall be tied up in the band of excommunication by the metropolitan and his com-provincial bishops. And, if he shall neglect to make satisfaction, within a year, it shall be signified to the Pope, that he may,

from that time, pronounce the subjects absolved from allegiance to him, and expose his territories to be seized on by Catholics, who, expelling heretics, shall possess the country without contradiction."

This is surely a heavy penalty for not improving the opportunity of persecuting heretics. But this is not the only incentive. Rewards are offered to the faithful, who do God service by exterminating the enemies of the holy church. In the same chapter from which the former extract was taken, we read the following: "But Catholics, who having taken the badge of the cross, shall set themselves to extirpate heretics, shall enjoy the same indulgence, and be fortified with the same privilege as is granted to those, who go to the recovery of the holy land." And in other decrees, it is provided not only that such meritorious Catholics be exempt from sundry penances, but a greater degree of everlasting happiness is promised them than any others may expect.

Now, I would ask, is there a religion under the wide canopy of heaven that contemplates a more complete destruction of peace on earth, and good will to man, than Popery? Let it not be said that this decree of the Lateran Council is obsolete. It is no such thing. Every canon of this Lateran Council was fully and explicitly established by that of Trent, and its decrees are now in full force at Rome. It is clearly, therefore, a principle of the Romish church that heretics are to be destroyed. And who *are* heretics? All, who neglect or disown the authority of holy church are heretics. All, who think differently from her, relative to the sacrament of the body and blood of Christ, or of any other sacrament, or of any other article of faith—in short, all who believe not as the Church of Rome believes; all who disobey the Pope's statutes are heretics. Every Protestant denomination, therefore, of course is heretical, and in accordance with her own acknowledged principles, the

Church of Rome must exterminate every Protestant in America, so soon as it can be done "without disturbance or hazard of the good," as the Rhemish Annotation tells us. My brethren, the spirit of popery, as breathed throughout her principles, is a cruel spirit. Her element is blood. The Popish faith inculcates cruelty as a virtue; its votaries are taught at times to disregard the tenderest ties, and the most sacred obligations. If the common emotions of humanity are not effectually suppressed by this religion in the bosoms of its advocates, no thanks to Popery! Popery teaches that it is right for the husband to betray the wife, the wife the husband, the daughter the mother, and the mother the daughter—when heretics are to be exterminated. Popery teaches that it is no more sin to murder a heretic than to kill a dog! Ay, it goes farther yet; it teaches that it is meritorious to persecute Protestants to death. And what have these heretics done? They have presumed to think for themselves, and have refused to acknowledge the priests of Rome as Christ's vicars in the court of conscience; they have protested against the fooleries of transubstantiation and purgatory, and all other inventions of the Man of Sin—and they require every man, who offers them any doctrine as an article of faith, to come "to the law and to the testimony," and to compare his creed with the Bible, the only rule of faith which Christians ever will acknowledge. Is this the great crime, which is to be visited with confiscation of estate, banishment, imprisonment and torture; as the only proper penalties? Is it *thus* that the Church of Rome understands the Bible precept, "In meekness instructing those that oppose themselves?" Tell me, why should heretics be *put to death*? Death cuts off all opportunity of becoming acquainted with the truth, so as to profit by it, and to prepare for the judgment? But if it is right that heretics should die, why must they die at the stake? Why die so

bitter a death as *burning*? And if they must be burned, why not let the flames do their work at once? Why must a poor creature be roasted alive at a distant fire? Or, if that must be, why the addition of so cruel a mockery, when the heretic is handed over in the tender mercy of the church to the secular arm, as to implore the magistrate "for the love of God, and in regard to piety and mercy, and of their mediation, to free this miserable person from all danger of death, or mutilation of members," when, after all this hypocritical grimace, and this cant about piety and mercy, they would burn the magistrate, if he were to refuse to execute the heretic? Why do the standard principles of Popery sanction this barbarity? Why, but, because cruelty is the genius of Popery! But we may be told, "that these things are not so now; Popery has changed; Roman Catholics in the United States, and in the nineteenth century, would never be guilty of such atrocities." Many of them would not, I feel persuaded. Many of them, perhaps most of them, would shudder at the perpetration of such outrages. But what has this concession to do with the case? It is not their religion which makes American papists more liberal than their bigoted European brethren. Popery can claim no credit for this. *Popery* is not changed. The Church of Rome has never abjured her persecuting tenets. Let the Roman Catholic prelates in Europe and in this country, with the Pope at their head, come out and openly renounce the atrocious doctrines of the Lateran Council; let them publicly, in the face of the world, and without any mental reservations, subterfuge, or hypocrisy, declare that they abhor the persecuting spirit that is still breathed in the Papal bulls, and that they renounce all and every participation in their circulation: let them wash their hands clean of these bloody abominations, and *keep* them clean, and we will cheerfully and scrupulously avoid all allusion to the persecuting spirit of

Popery. They will then have renounced the infallibility of the Romish Church, and their religion will no longer be *Popery*. But so long as they endorse these persecuting doctrines, canons, and decrees, they, and all who sympathise with them, must be regarded as the bitter enemies of the cause of truth and righteousness, and of our dearest liberties. Until this odious feature is expunged from the Romish system, we shall be constrained to believe that the only reason why the true principles of Popery are not practically and fully carried out amongst us, is just because there is such enthusiastic devotion to the cause of civil and religious liberty in America, that it would not be safe as yet for the Pope to unfurl the red flag of persecution. The bloody laws of the Popish church stand all of them unreppealed; they are in full force to this day. Every bishop, on taking the oath of fealty, swears that he receives those laws and canons, and will, to the utmost of his power, impugn and persecute heretics. The following is the form of a Jesuit's oath of secrecy, as it remains on record at Paris, among the Society of Jesus.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his holiness Pope Urban is Christ's vicar general, and is the true and only head of the Catholic or universal church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed; therefore, to the utmost of my power I shall and will defend this doctrine, and his

holiness's rights and customs against all usurpers of the heretical (or Protestant) authority whatsoever: especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name Protestants, do be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his holiness's agents in any place, wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to; and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagating of the mother church's interest, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge, directly or indirectly, by word, writing, or circumstances whatsoever: but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or by any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed sacrament, which I now am to receive, to perform, and on my part to keep inviolably: and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist; and witness the same further with my hand and seal in the

face of this holy convent, this ——— day of ——— An. Dom., &c.”*

Protestants in America, as well as in other places, indeed all Protestants throughout the world, are formally cursed every year by the Pope at Rome, on the Thursday before Easter. The following is an extract from the famous bull in Coena Domini :

“ We excommunicate and anathematise in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles, Peter and Paul, and by our own, all Hussites, Wiclifites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the Christian faith ; and all other heretics, by whatsoever name they are called, and of whatsoever sect they be ; as also their adherents, receivers, favourers, and generally any defenders of them ; together with all who, without our authority, or that of the apostolic See, knowingly read, keep, print, or in any way, for any cause whatever, publicly or privately, on any pretext or colour, defend their books containing heresy, or treating of religion ; as also schismatics, and those who withdraw themselves, or recede obstinately from the obedience of us, or the Bishop of Rome, for the time being.”†

This may suffice to prove that the *principles* of the Church of Rome require her to persecute, whenever she has the power.

II. And now, what has been her practice ? Her practice has been in perfect keeping with her principles. In this respect, she has always proved herself consistent. In the palmy days of papal supremacy, the thunder of the Pontiff's anathemas was always attended, or speedily followed by

* M'Gavin's Protestant, vol. ii. p. 256.

† Peter du Moulin's Papal Usurpation, folio, London, 1712, p. 134.

drenching showers of blood. Take up the map of Europe : is there a country on that chart that has not been stained with the blood of the saints and of the martyrs of Jesus ? Open the records of history : can you find an age since the Man of Sin set up himself *above all that is called God*, which has not been signalised by some bloody tragedy, some wholesale massacre effected through popish agency ? Ah ! this Babylonish woman is drunk with blood. The beloved disciple might well wonder with great admiration. Her cruelty has indeed been wonderful ! Her ingenuity has been taxed to the utmost to devise new modes of torture ; her fiendish malice has exulted in the invention of fresh implements of torment and murder, with which she has worn out the saints of the most high God ! Look into the dens of the Inquisition, that *holy and harmless institution*, which the popish Bishop of Charleston, John England, who has been appointed by his holiness, Inquisitor General of the United States, has had the audacity to eulogise on American ground, and in the hearing of American freemen ! Look into the secret chambers of this infernal Inquisition. The heart sickens at the array of instruments of death. The deeds of darkness that have been practised there have been, in part, brought out to the light. Llorente's History of the Spanish Inquisition, compiled from the original documents of the archives of the Supreme Council of this *holy* office, is before the public. When the Inquisition was thrown open in 1820, by order of the Cortes of Madrid, of the twenty-one prisoners who were found in it, not one of whom knew the name of the city in which he was, some had been confined three years, some a longer period, and not one knew perfectly the nature of the crime of which he was accused.

“ One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the pendulum. The method of thus destroying

the victim is as follows :—The condemned is fastened in a groove, upon a table, on his back ; suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer ; at length it cuts the skin of his nose, and gradually cuts on, until life is extinct. It may be doubted if the *holy* office in its mercy ever invented a more humane and rapid method of exterminating heresy, or insuring confiscation. This, let it be remembered, was a punishment of the Secret Tribunal, A. D. 1620.”*

From the records of this vile tribunal, it appears that 31,912 persons perished in the flames, having been condemned as heretics, between the years 1481 and 1781, exclusive of those who were put to death in other ways. How many have died in the dungeons of the holy office, God only knows. How many have perished under the tender mercies of the Inquisition at Goa, in India, he who counts the tears and numbers the groans of his saints alone can tell. How many have breathed their last upon the rack of the Inquisition at Macerata, in Italy, will be known, when the woman drunken with the blood of the martyrs of Jesus shall be brought forth to the judgment of the great day ! Vergerius computes, from authentic records, that the different offices of the Inquisition, in less than thirty years, destroyed upwards of 150,000 persons. A recent publication in London gives this summary.

“ Victims sacrificed under Torquenado,	105,285
Under Cisneros,	51,167
Under Diego Perez,	34,952

* Llorente’s History of the Inquisition of Spain, p. 20. London, 1827.

Families destroyed by the Inquisition, - - - 500,000
 It has cost Spain, in all, TWO MILLIONS OF LIVES!*"†

"I saw the woman drunken with the blood of the saints." The language of the text indicates that the Babylonish woman has quaffed large, and frequent, and pleasant draughts of blood. No one becomes drunk with that which is not pleasant to the taste. And what a palate must that be, to which blood is pleasant, but *cruelly* itself? A drunkard, when he is intoxicated, speaks folly, and acts extravagantly. No wonder, then, that this drunken woman insists upon doctrines and practices, which are alike contrary to reason and Scripture; they are the ravings of intoxication. The stupid quarrels that have originated from disputes relative to ceremonies the most puerile, have deluged Europe with blood. For a long time the kings and lords had given investiture to prelates by presenting them with a wand, or branch, in the manner practised for the investiture of counts and knights. "Disputes arose in connexion with this ceremony, which cost sixty-three battles, and the lives of many millions of men. Fra Paolo says it cost eighty battles in Germany alone. This question excited great troubles, particularly in Germany and England. Henry IV. was excommunicated by three successive Popes. The quarrel lasted fifty-six years, and through six different pontificates. The Dictionnaire des Sciences states that it occasioned sixty battles under Henry IV., and sixty-eight under Henry V., his successor, in which two millions of men were slain."†

The barbarous decree of the Council of Lateran, to which I called your attention some time ago, was put into execution under the auspices of that very Pope, by whose influence it was issued, and who bore the gentle name of Inno-

* Brownlee's Popery an Enemy, &c., p. 106.

† Church of Rome, p. 79. See also p. 145.

cent III. In the course of a few months, two hundred thousand Albigenses (the predecessors of the French Protestants,) were slaughtered by his minions. In the space of seven years, Pope Julius II. procured the death of two hundred thousand Christians. Perrin, the historian of the Waldenses, declares that not less than one million perished in the course of the dreadful persecution raised against them and the Albigenses. For four hundred and fifty years this remnant of the Lord's people was driven about in the wilderness by the agents of persecution. They were forced to wander in scattered companies over the mountains and rocks around Piedmont. Yet, though this peeled and scattered people were thus beaten down and trodden under foot by the fury of Satan, the Lord would not suffer them to be utterly destroyed. Their sons and daughters fled every where, preaching the word, and the blood of their martyrs proved the seed of the church. One short extract from Perrin's History may suffice as a specimen of the cruelties practised upon the poor Waldenses.

"As to the Waldenses of the valley of Pragela, they were assaulted by their enemies on the side of Susa, a town in Piedmont, about the year 1400; and forasmuch as they had often attempted them in vain, it being at a season when they could make their retreat to the high mountains and caves thereof, where they might do much mischief and damage to those who should come there to attack them; the said enemies set upon them about Christmas, at a time when those poor people never dreamed that any would have dared to pass the mountains covered with snow. Seeing their caves possessed by their enemies, they betook themselves to one of the highest mountains of the Alps, afterwards called l'Albergano, that is, a mountain of retreat, flocking thither with their wives and children; the mothers carrying the cradles and leading their little children by the hand that

were able to go. The enemy pursued them till night, and slew a great number of them before they could reach the mountain. Those who were then put to death had the better bargain of it, for night having surprised that poor people, who were in the snow, destitute of any means of kindling a fire to warm their little children, the greatest part of them were benumbed with cold; and in the morning they found fourscore little children dead in their cradles, (the greatest part of their mothers died soon after them,) and others just at the point of death. The enemies retiring in the night to the houses of the said poor people, they plundered and pillaged all that they could convey away with them to Susa; and to complete their cruelty, they hung upon a tree a certain poor Waldensian woman whom they met upon the mountain of Meane, named Margaret Athode," &c.*

The following extract from a letter written by the archbishops of Aix, Arles, and Narbonne, to the monks, who were the agents of the inquisition, is preserved by Perrin, p. 30.

"It is come to our knowledge that you have apprehended so many of the Waldenses, that it is not only impossible to defray the charge of their subsistence, but also to provide stone and mortar to build prisons for them. We advise you to defer a little such imprisonments, until the Pope be advertised of the great numbers that have been apprehended, and till he notify what he pleases to have done in the case. And there is no reason you should take offence hereat; for as to those who are altogether impenitent and incorrigible, or concerning whom you doubt of their relapse or escape, or being at liberty, that they would infect others, you may condemn such without delay."

* Perrin's History of the Waldenses and Albigenses, folio, London, 1711, p. 33.

Such was the barbarous persecution to which the Waldenses were exposed for century after century. It may not be uninteresting or irrelevant to give the testimony of honest *Roman Catholics* to the integrity and the purity of the morals of the Waldenses.

“Louis XII. king of France, having received information from the enemies of the Waldenses dwelling in Provence of several heinous crimes which they fathered upon them, sent to the place Mons. Adam Fumee, Master of requests, and a certain Sorbonist doctor, called Parui, who was his confessor, to make inquiry into the matter. They visited all their parishes and temples, and neither found there any images, or sign of the ornaments belonging to the mass or ceremonies of the Romish church; much less could they discover any of those crimes with which they were charged. But rather that they kept the Sabbath duly, caused their children to be baptized according to the primitive church, and taught them the articles of the Christian faith, and the commandments of God. The king having heard the report of the said commissioners said with an oath, that they were better men than himself or his people.”*

But of all the Romish writers who have treated of the Waldenses, there is none whose testimony is more important than that of Reinerus Saccho. This man had belonged to their church, but having apostatized from his profession, he became one of the Pope's inquisitors, and not only bitterly persecuted the Waldenses, but wrote a book against them. In the course of his remarks he says, “Of all the sects that have risen up against the church of Rome, the Waldenses have been the most prejudicial and pernicious, inasmuch as their opposition has been of very long continuance. Add to which that this sect has become very general, for there is scarcely a country to be found in which this heresy is not

* Perrin, p. 12.

planted. And in the third place, because while all other sects beget in people a dread and horror of them on account of their blasphemies against God; this, on the contrary, hath a great appearance of godliness; for they live righteously before men, believe rightly concerning God in every particular, holding all the articles contained in the (apostles') creed; but hating and reviling the church of Rome, and on this subject they are readily believed by the people."*

From the first establishment of the order of the Jesuits to the year 1580, Baldwin reports that there were about nine hundred thousand of the orthodox Christians murdered, i. e. in the space of between thirty and forty years. In the short reign of Queen Mary, of England, Bishop Burnet tells us that two hundred and eighty-four were burnt, though he adds that Grindal, who lived during that period, records eight hundred as having been burned for heresy, besides sixty who died in prison. Bonner, the popish Bishop of London, occasionally diverted himself by burning the hands of poor heretic women, and disciplining others with whips and scourges.† He would have made a better hangman than a Christian bishop.

You have heard of the famous Eve of St. Bartholomew, when one hundred thousand Protestants were murdered in the different districts of the French kingdom. The horrors of that fatal night cannot be imagined, much less portrayed. Whilst the poor Protestants, deluded by hollow promises, were asleep in their beds, dreaming of peace and quiet, all Paris was awakened by the clang of the tocsin of St. Germain, the preconcerted signal at which the troops were to be on the alert. The alarmed Huguenots start from their beds, and rushing into the street, inquire the cause of this

* Perrin, p. 27; also Friedrich Hurter's *Geschichte des Papstes Innocenz des dritten*, vol. ii. 216. Ebingen, 1835.

† Fox's *Acts and Monuments*, p. 638.

untimely sound, and on what errand this throng of armed men is bent, whom they see moving by torchlight rapidly and tumultuously through the streets. They are answered by blows, and wounds, and death. No rank, age, or sex was spared; if the victim was a Protestant, it was crime enough to insure destruction. The carnage of this and the subsequent day has left a blot upon the history of papal France, that never can be erased. I draw the curtain over the rest of that sad scene; let it suffice that every atrocity perpetrated in that fearful night, and still more dreadful day, was in strict accordance with the present principles of the popish church. If the decrees of councils for destroying heretics be dictates of the Holy Ghost; if the largest share of heavenly happiness is justly the portion of those who execute such decrees; if killing Protestants be serving God, the more effectually that work is done the better. Upon these principles, I cannot see why, if it was doing God service then, it should not be lawful to keep up the remembrance of St. Bartholomew's eve by the massacre of all the Protestants within the reach of the papal authority on each succeeding anniversary of the Paris murder. In this way Calvin's seed might perhaps finally be purged from the earth, and there would be a perpetual jubilee at Rome. Fresh cause of rejoicing would be constantly afforded, and before the echo of one song of triumph had died away, a new shout of thanksgiving for the destruction of another army of martyrs would greet the ears of the woman drunken with the blood of the saints! Let us not be told that this is an overwrought and overcoloured picture, drawn by the fancy of a prejudiced mind. No, my brethren, there is no need of imagination here; we are dealing with stubborn facts in the history of an infallible church. She never can wash out the blood of the Huguenots from her skirts; indeed her principles require that she should never cease to glory in it; for when the news of the

massacre at Paris was brought to Rome, the Holy See was thrown into an ecstasy of joy. Solemn days were set apart for thanksgiving, and a general jubilee was proclaimed to all Christendom. The faithful everywhere were commanded to thank God for the slaughter of the enemies of the church!

The woman, drunken with the blood of the saints, went so far in her extravagant impudence as to lift up her hands, reeking with the blood of the martyrs of Jesus, and in sanctuaries consecrated to the worship of the merciful God, who abhors cruel and blood-thirsty men, to boast of this butchery as a sacrifice offered to *Him*. Not content with this, the Pope sent cardinal Ursin, his legate, to France, to thank the king for so great a service done to the church; and to desire him to go on, and extirpate heresy, root and branch, that it might never grow again. And, as the legate passed through France, on his way to Paris, he dispensed plenary absolution to all who had participated in the massacre.*

My hearers, these are not "Protestant lies;" these are not "Maria Monk slanders." They are incontestible facts—facts written, not only on the page of impartial history, but graven with an iron pen upon the ever-during rock of truth. I might go on and enumerate instances of persecution, and detail scenes of blood-shed and cruelty until I should drop from sheer exhaustion, and then the story of popish cruelty would have been scarcely commenced; but let these instances suffice as a specimen of the manner in which the persecuting principles of the Romish church are carried out in her prac-

* If the reader wishes to have a succinct view of the sufferings of the devoted Huguenots, let him consult Smedley's *History of the Reformed Religion in France*, 3 vols. Harpers. New York, 1834; and particularly chap. xxiv. and xxv. p. 202—250, vol. iii.

tice, "whenever it can be done without danger, and disturbance of the whole church."

But these charges may perhaps be answered by the question, "Have not Protestants persecuted too, when they have had the power?" In some instances they *have* put the bitter chalice to the lips of those who first presented it to them; but when they thus retaliated, no matter how strong the provocation may have been, they did wrong. They acted unjustifiably; they departed from Protestant principles; they forgot the Bible precept: "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you." American, and European Protestants too, renounce and utterly repudiate every legal statute which their fathers ever borrowed from Rome, or ever advanced as a plea for persecution. Has the church of Rome done so? Has she ever repealed one single bull, or decree of council, which called upon the faithful to do God service by the extermination of heretics? She has not. She cannot, without letting go her silly claim to infallibility.

My brethren, the church of Rome is still the same in this respect that she always has been; and it is not easy to conceive how she should ever change. Cruelty and fraud are the marks which this drunken woman bears upon her brow, and by which she will always be known, until she shall be destroyed by the brightness of the Lord's coming. That there are many in her communion who are kind and amiable, and who would shrink from all participation in the cruel work which she would assign them, if she dared, I do most cordially believe; and in all that I have said I have reference, not to individuals, but to this system of Antichristian error, which is the direst enemy to the truth that God has upon earth. I aim not at exciting indignation against persons, but against principles. I would be as tender of the persons and

the feelings of those who are unhappily deceived into the fooleries of popery, as the Bible would have me to be ; but I cannot reconcile it to my sense of duty to God and my fellow-men, to refuse to cry aloud against the abominations of this mystery of iniquity.

I have been rejoiced to find that Methodists, and Baptists, and Presbyterians, and Lutherans, and, I believe, all Protestant *heretics* in Philadelphia, can meet upon this common ground, and show that in so far as fundamental truths are concerned, we are *one*. But I must conclude.

The guilt of so much blood is a heavy weight upon apostate Rome, that must sink her as a millstone into the sea. How this will be effected is not now the question. God has declared that it shall be so. The word of prophecy assures us of it ; and the signs of the times indicate the approach of her judgment.

When God makes inquisition for blood, "in her will be found the blood of the saints, and of them that were slain upon the earth." The groans and tears of the victims of her cruelty are registered in heaven. The voice of the blood of saints and martyrs cries from the ground ; and the souls of those who were slain for the testimony of Jesus, call aloud from under the altar, "How long, O Lord, holy and true, ere thou avenge our blood ?" The prayers of God's people come up in remembrance before him ; they will be answered. "He will Judge the great whore, that has corrupted the earth ; and will avenge the blood of his servants at her hands." "Vengeance is mine—I will repay, saith the Lord." We may safely leave the cause of truth in his hands. He will do right. Let us do *our* duty ; and, "if *our* enemy hunger, let us feed him ; if he thirst, let us give him drink." Whilst we bless God as a congregation, and a church, for our deliverance from popish bondage, let us not

cease to pray for those who are still in bonds, as though we were bound with them.

If we have, in truth, come out of Babylon, and partake not of her sins, we may already begin, at least, the prelude to the angelic song of triumph: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her!" For, yet a little while, and the vision will be fulfilled. "And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all."



LECTURE X.

CHRIST AND ANTICHRIST CONTRASTED.

Ps. lxxxix. 15.

"BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND: THEY SHALL WALK, O LORD, IN THE LIGHT OF THY COUNTENANCE."

IN concluding the series of discourses which it has been my privilege to address to you, on the subject of Romanism, it has occurred to me, that the best method of illustrating the enmity of the Man of Sin to the revealed mind of God, will be to review the prominent features of the mystery of iniquity, and collate the authorized decrees and doctrines of Holy church with the plain precepts of God's holy word. This will at once furnish us with a striking contrast between the gospel of Christ and the perversions of Antichrist.

Blessed is the people that know the joyful sound.

I. *What is the joyful sound?* The psalmist is celebrating the praises of Jehovah; and he calls that people blessed who "know the joyful sound," alluding to the sound of the trumpet by which the festivals of the Jewish church were proclaimed, and the people were assembled for worship. The evangelical trumpet has sounded through the gentile world, and *we* have heard the joyful sound. The Sun of Righteousness has risen, and we may walk in the light of his countenance.

By the joyful sound, in this connection, I understand the gospel offers of salvation; the whole plan of mercy, as adumbrated in the Old Testament, and fully revealed in the New. Blessed is the people that know this joyful sound. Papists do not *know* it; for they embrace a system which wars against the glorious gospel of Christ.

1. *It is one of the leading doctrines of the New Testament, that the blood of the Lord Jesus Christ is the ONLY POSSIBLE AND SATISFACTORY atonement for sin, whilst the church of Rome enjoins WORKS OF SATISFACTION.* The death of the Saviour upon the cross was typified by all the sacrifices required by the Jewish law. They all pointed to the Lamb of Calvary, as their great Antitype. The united testimony of all the holy men, who spake as they were moved by the Holy Ghost, is summed up in this; "that we are redeemed, not with corruptible things, as silver and gold, but with the precious blood of the Son of God, as of a Lamb without blemish and without spot." The song of the redeemed in glory is, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God, to him be glory and dominion for ever and ever. Amen." Thus the church on earth, and all in heaven, unite in ascribing salvation to the blood of the spotless Lamb of God. This is *our* only hope; the only sacrifice which can avail as an atonement for sin. But what says Antichrist? The church of Rome does not, it is true, formally and explicitly exclude the blood of the Saviour from the atonement, which she admits to be necessary; but she does, virtually, limit its efficacy; she must *add* something to the merits of the propitiation which has been set forth by the Eternal Father, and ratified as in itself satisfactory. And when the glorious gospel of God assures all who hear its joyful sound, "the blood of Jesus Christ cleanseth from all sin," the church of Rome asserts that all who deny the ne-

cessity or the propriety of her works of satisfaction—her penances and self-imposed austerities, are accursed. The Bible says, the blood of Jesus Christ is all-sufficient; the canons of the Council of Trent declare that it is *not*; that it atones for the eternal, but not for the temporal penalty of sin; that it can satisfy for the greater penalty, but not for the less. Now it is mockery to talk of “making satisfaction to God the Father, through Christ Jesus.”* If the merits of Christ are in themselves sufficient, then there is no need of *our* making satisfaction; and if they are *not* sufficient, how can we plead these merits as a reason why our works of satisfaction should be accepted?

The Bible says, “Christ hath redeemed us from the curse of the law, being made a curse for us.”† The multitude before the throne cry out to the Lamb, “Thou hast redeemed us to God by thy blood.‡ The Council of Trent says, “Whosoever shall affirm, that the satisfactions by which penitents *redeem themselves from sin*, through Jesus Christ, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ, let him be accursed.”§

2. Again: *The gospel assures us that Christ was once, and BUT ONCE, offered for the sins of his people, and that this sacrifice never has been, and never can be repeated; BUT THE CHURCH OF ROME PROFESSES TO REPEAT THAT SACRIFICE, DAILY, IN THE MASS.* Says the apostle Paul, “Christ was once offered to bear the sins of many.”|| And, again, “Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein; (which are offered by the law;) then said he, Lo,

* Sess. xiv. cap. ix. † Gal. iii. 13.

‡ Rev. v. 9.

§ Canon. xiv. Works of Satisfaction.

|| Heb. ix. 28.

I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ, **ONCE FOR ALL**. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered **ONE** sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by **ONE** offering he hath perfected **FOR EVER** them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is **NO MORE OFFERING FOR SIN**.”*

Nothing can be plainer than these Scriptures. If they mean any thing, they mean that there is no more offering for sin possible, since Jesus has by one offering perfected for ever them that are sanctified. Does the Church of Rome teach that there is *no more offering for sin*? Early on each returning Lord's day, we hear the sound of the bell, inviting the faithful to the mass-house. “What is the Catholic doctrine as to the mass? *That in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.*

“What do you mean by the mass?”

“The consecration and oblation of the body and blood of Christ, under the sacramental veils or appearances of bread and wine, so that the mass was instituted by Christ himself at his last supper. Christ himself said the first mass; and ordained that his apostles and their successors should do the like. Do this in remembrance of me.— (Luke xxii.)

* Heb. x. 8—18.

“What do you mean by a propitiatory sacrifice?

“A sacrifice for obtaining mercy, or by which God is moved to mercy.

“How do you prove that the mass is such a sacrifice?

“Because in the mass Christ himself, as we have seen, Chap. 4, is really present, and by virtue of the consecration is there exhibited and presented to the Eternal Father under the sacramental veils, which by their separate consecration represent his death. Now, what can more move God to mercy than the oblation of his only Son, there really present, and under this figure of death, representing to his Father that death which he suffered for us.”*

Need I employ much argument to prove that the Bible and the Pope do not agree here? The one tells us that “there is no more offering for sin;” the other impudently affirms that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And what is the ceremony of the mass but mummerly? A priest, a *popish* priest, probably not the best of men, and if so, but a sinful man at best, pronounces certain Latin words over a piece of bread, and at once that bread becomes the body and blood, the soul and divinity of the Lord Jesus Christ; it becomes the real Saviour, the God-man, Christ Jesus!! The bread may be broken into any imaginable number of pieces, still every particle of the consecrated wafer is the entire Saviour!! This consecrated wafer is then held up before God’s rational creatures as their Saviour; they adore it most reverently, and after worshiping their breaden God, they *eat* the Saviour who died for them. I read of some who “crucify the Lord afresh, and put him to an open shame.” Men and brethren, does not every popish priest openly avow that he *crucifies the Lord afresh*, when he celebrates the

* Ground’s Cath. Doct. p. 51.

mass? Does he not *put the Saviour to an open shame*? Is it possible that *men* can be found, willing to believe that the *mass* is a part of the Christian religion?

“Oh! judgment! thou art fled to brutish beasts,
And men have lost their reason.”

The papist professes to eat the real flesh of the Saviour. I do not believe that he does so; if I did, I should recoil from my Roman Catholic brother as from a cannibal. But does not Jesus say, “Except that ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you”? He does,—and when the Jews, in their blind stupidity, understood him as speaking literally, he told them “It is the spirit that quickeneth—the flesh profiteth nothing; the words that I speak unto you, they are *spirit*, and they are life.” But this is not all: the Roman Catholic professes to eat the *soul* of the Saviour; and, to cap the climax of absurdity, he feasts upon the divinity of the Saviour too. Is not this putting the Lord Jesus to AN OPEN SHAME?

It is painful to expose such egregious folly. Surely there is not another system of error on God's earth that contains or enjoins blasphemy more atrocious and absurd than this! If we are told that the mass is an unbloody sacrifice, the objection destroys itself. It is offered as a “propitiatory sacrifice,” but “without shedding of blood there is no remission of sins.” Consequently, if the mass is an unbloody propitiatory sacrifice, it is good for nothing. Yet this unbloody sacrifice claims all the efficacy which belongs to the great propitiation on Calvary—it professes to be a repetition of that sacrifice which the word of God declares can never be repeated.

3. Again: *Christ instituted the sacrament of the last supper in both kinds; BUT THE CHURCH OF ROME CELEBRATES IT IN ONE KIND ONLY.* Christ gave both the bread and the wine

to his disciples ; but the priests withhold the cup from the laity, and drink all the wine themselves. It is true they tell us " that under either kind alone, Christ is received whole and entire ;" i. e., that the body and blood, soul and divinity of Christ are received when they partake either of the consecrated bread or wine. There is a long chapter in the Grounds of Catholic Doctrine on the subject of communion in one kind, containing some most remarkable assertions, and singular apologies for this innovation. The chief reason which is assigned for giving the wine to the priests only, is that the command, " Drink ye all of it," was in the first instance addressed to the twelve apostles ; and, therefore, that the bishops and priests, who claim to be their successors, are alone authorized to drink of that cup.* To this we answer, the disciples were not fully ordained as apostles until after the resurrection ; but even admitting that they were endowed with apostolic authority when the Saviour instituted the Eucharist, if the laity are to be deprived of the cup because none but apostles were present, why should laymen and women be admitted to the sacrament at all ? What warrant have we to give even the *bread* to any but the priests ? There is as good reason for withholding the bread as for refusing the *cup* to the laity.

In answer to the question, " How do you prove that those words, (Drink ye all of it,) are not to be understood as a command directed to all Christians ?" I find the following reply :† " Because the Church of Christ, which is the best interpreter of his word, never understood them so." This is a bold assertion ; and, I am sorry to say, utterly destitute of truth. A mistake so glaring must have resulted either from shameful ignorance, or else from an intention to de-

* Grounds Cath. Doct. p. 46, 50.

† Ibid. p. 47, 48.

ceive. Ignatius, writing to the Philadelphians, in the second century, uses this language :

“Wherefore let it be your endeavour to partake all of the same holy eucharist. For there is but one flesh of our Lord Jesus Christ ; and one cup in the unity of his blood ; one altar.”*

Ignatius here refers to the cup in such a manner as to imply that all Christians united in its participation.

Cyprian, in his letter 65th to Caecilius, “concerning the mystery of the cup of the Lord,” teaches the propriety of mixing wine and water in the cup, and says repeatedly, that by wine the blood of Christ is *represented*, and that the water is an emblem of the people ; that the mixing of wine and water in the cup is typical of the union between Christ and believers, &c., and so clearly adverts to the fact that the cup was given to the laity, that the German translators of Cyprian, whose work presents the *Pope's letter of approbation in FULL*, are constrained to offer the following note. “From this is not to be inferred that Cyprian recommends communion in both kinds ; for he speaks here only of this, that when the cup is offered or consecrated, and presented to the people, wine, and not water, is to be given. This only is apparent from this epistle, *that the cup was at that time given to the laity*,” &c.†

That this concession is unavoidable, will be plain from the following passage in this epistle. “For in baptism the Holy Ghost is received, and therefore, they who have been baptized, and have received the Holy Ghost, may drink of the cup of the Lord.” And again, commenting on the Saviour's words to the woman of Samaria, “Whosoever drinketh of this water shall thirst again ; but whosoever drinketh of the water that I shall give him, shall never thirst ;

* Apost. Fathers. Hartford, 1834. p. 146.

† Page 305, vol. v. Kirchen Vaet.

but the water that I shall give him shall be in him a well of water springing up into everlasting life," Cyprian says, "By this water of life is likewise meant *baptism*, which may be only once received, and never repeated. But in the church of the Lord, we constantly thirst after the cup of the Lord, and drink it."* Now, I am far from endorsing the fanciful exegesis of Cyprian, but I adduce the passage in order to show from that father, that the *Grounds* of Cath. Doct. are a *sandy* foundation, and that the assertion that the church of Christ never understood the Saviour's command, "Drink ye all of it," as giving the laity a right to the cup, is an abominable untruth.†

But why multiply quotations from the fathers to establish this point, when it is notorious, that for above a thousand years after Christ, the Church of Rome used both kinds in administering the sacrament? And why appeal to church history to prove that the denial of the wine to the laity is a popish innovation, or to establish the falsehood of the assertion that the church never understood the Saviour's words "Drink ye all of it," otherwise than as restricting the cup to the priests, when we have the language of Scripture so plain that he who runs may read. The apostle Paul, repeating the words of the institution, in 1 Cor. xi., mentions both the bread and wine, and says, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty

* Cypriani, Opera per Erasmus Roterod. p. 53. Basil. 1530.

† Those who wish farther testimony from the fathers, are directed to the following sources:—

Theophylact in 1 Cor. xi. Chrysostom, Hom. 27, in 1 Cor. Ambrose, in 1 Cor. xi. Cyril Cathech. Myst. 5. Augustine in Joh. Tract. 27. Clem. Alexand. 2. Paedag. cap. 2, as quoted in "Rhemes against Rome," p. 172. London, 1626.

of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, *and drink of that cup.*" Could language show more clearly what the practice of the church was, in the days of Paul? What did the apostle mean, when he said, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Does this sound like Scripture authority for withholding the cup from the laity, and giving them half a sacrament, if, indeed, it can be called a sacrament at all?

4. The opposition of the church of Rome to the Scriptural doctrine of justification by faith, has been shown at length in a former discourse. I need, therefore, do no more at present than advert to it. *The Bible teaches emphatically that we are justified by faith*, and that good works, which always accompany true faith, cannot avail either in whole or in part to our justification. (Eph. ii. 8, 9.) "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." (Rom. iv. 2.) "If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness." But what say the decrees of the Council of Trent; the gospel of Antichrist? The first and last clause of Can. 11, de Justific. are as follows:

"WHOSOEVER SHALL AFFIRM THAT MEN ARE JUSTIFIED EITHER SOLELY BY THE IMPUTATION OF THE RIGHTEOUSNESS OF CHRIST; OR ALSO, THAT THE GRACE BY WHICH WE ARE JUSTIFIED IS ONLY THE FAVOUR OF GOD; LET HIM BE ACCURSED."

5. Again: *Christ commands us to search the Scriptures*; but THE CHURCH OF ROME SOLEMNLY DECLARES THAT THE READING OF THE BIBLE DOES MORE HARM THAN GOOD. Says the Saviour, "Search the Scriptures, for in them ye

think ye have eternal life, and they are they which testify of me." In the book of Acts we read of the Bereans, (Acts xvii. 11.) "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." Paul writes to Timothy, (2 Tim. iii. 15—17,) "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This is the testimony of the precious word of God; this is the joyful sound of the gospel; blessed is the people that know it. The bitter hostility of the church of Rome against the Bible and Bible societies, is too notorious to require much comment. Bulls, abounding in scurrilous anathemas, have been issued against the depraved heretics who persist in circulating the Scriptures, and who think that people will not be rendered immoral if they are made acquainted with the revealed will of Almighty God. Decrees of Councils have been issued to the same effect.

The Concilium Tolosanum, A. D. 1229, cap. 14, resolved: "We forbid also that the laity be permitted to have the books of the Old or New Testament; unless some one might peradventure wish, from a feeling of devotion, to have the psalter, or the breviary, or the hours of the blessed Mary. But we do most strictly forbid them to possess the forementioned books translated in a vulgar tongue."

The Conc. Biterrense, anno 1246, in its instructions to the inquisitors, cap. 36, speaks, 'de libris theologicis non tenendis etiam a laicis in Latino, et neque ab ipsis, neque a clericis in vulgari;' i. e. "concerning theological books which are not to be kept by the laity even in Latin, and neither by them, nor by the priests in a vernacular tongue."

The Conc. Terraconense, ann. 1234, c. 2, determined as follows :

"We also decree that no one shall keep the books of the Old or New Testament in the Roman tongue ; and should any one be in possession of such books, he must deliver them up to the bishop of the place **TO BE BURNED** within eight days after the publication of this article, and unless he do this, be he a priest or a layman, he shall be suspected of heresy until he shall have cleared himself."*

Experience has proved that the Bible is true, for the reading of God's word has always been *profitable* to every honest and prayerful inquirer after truth ; "the man of God has *always* found it *profitable* for doctrine, for reproof, for correction, for instruction in righteousness." Like David, *all* who make the testimony of the Lord the man of their counsel, will find it "a lamp to their feet, and a light to their path." But the Pope, the poor blind Pope, and all who sympathise with him, who love darkness rather than light, cannot endure the Bible. Men and women have been burned for having portions of it in their possession, and for searching the Scriptures without permission from the *holy* priests. And so anxious is Holy Mother to prevent the Spirit of God from making heretics by enlightening their minds, and helping them to understand the Scriptures, that if she *could*, she would put every Bible in creation where neither Protestant nor Papist would ever get a glimpse of them. For proof of this, you must not look to this country, where Roman Catholics may laugh their priest's injunction to scorn, and do so with impunity if they choose ; but ask how it is among the priest-ridden people in Roman Catholic countries. Even here the priests do all they can to hinder the circulation of

* Giessler's Text Book of Ecclesiastical History, vol. 2, p. 392. Philadelphia : Carey, Lea & Blanchard, 1836.

the Scriptures, and keep up appearances at the same time. In testimony of this, hear the 4th Rule of the Council of Trent, under the index of Prohibited Books.

"Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it; it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

"Search the Scriptures," is the joyful sound of the gospel.

"If any man shall have the presumption to read or possess a Bible without a written permission, he shall not receive absolution until he have first delivered up the Bible to the priest." This is the gospel of Rome.

That the priests do carry out these instructions, I have not the least doubt; nor do I suppose they would wish to deny it. An instance of this inquisitorial tyranny occurred not long since, under my own immediate observation. I met with a poor grey-headed man, who professed to be a

member of a Roman-Catholic church in this city, and whose prejudices in favour of the peculiar tenets of his religion were inveterate, but who seemed to be an honest, simple-hearted soul, not quite bigoted enough to believe that a wicked Roman Catholic was better than a pious Protestant; nor so stupid as to imagine that there is no salvation out of the popish church. In the course of conversation, I asked whether he had a Bible; he told me he had not. I then offered to furnish him with one, on condition that he would read a chapter every day, and look to God for the light of his Spirit to enable him to understand it; reminding him of the direction given by the apostle James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." He accepted my offer thankfully; the Bible was sent to a friend's house, and the old man received it joyfully. For several weeks I had no tidings of the Roman Catholic; but at last I met him at the place where I had first seen him; and when I entered the room, he was speaking about the Bible which I had given him. "Well, what about the Bible?" said I. "Oh, sir," he replied, "the priest would not let me keep it." "Why not?" "Because, he says, our religion is the oldest, and our Bible is the best, and I must not have a Protestant Bible; but," continued the old man, "I pray for you before my candle every day!" I then asked him whether he thought it was right that his priest should forbid him to read God's word, and whether he really believed that the study of the Bible, which the priest himself acknowledged to be a revelation from God, would be likely to do injury to the souls of men? The poor man seemed a good deal perplexed, and could say nothing. I advised him to keep the Bible, and never mind the priest, and I hope he has taken my counsel. In justice to the ghostly father,

I must say, however, that he directed the old man to return the Bible to the person from whom he received it.

If his soul perishes for lack of knowledge, when God makes inquisition for that blood, I am witness that it is upon the skirts of the priest who forbade that grey-headed man to read God's word, and compelled him to put away the Bible, when tottering on the verge of eternity.

6. Again: *The Scriptures teach that all the public services of the sanctuary should be in a tongue with which the worshipers are familiar*; BUT THE GREATER PART OF THE RITUAL OF THE CHURCH OF ROME IS PERFORMED IN A LANGUAGE WHICH THE COMMON PEOPLE DO NOT UNDERSTAND. In justice to the advocates of this practice, we will let them speak for themselves. They give the following reasons for celebrating the mass in the Latin tongue.

"Why does the church celebrate the mass in the Latin tongue, which the people, for the most part, do not understand?

"1. Because it is the ancient language of the church used in the public liturgy in all ages in the western parts of the world. 2dly. For a greater uniformity in the public worship; that so a Christian, in whatsoever country he chances to be, may still find the liturgy performed in the same manner, and in the same language to which he is accustomed at home."

Query. How is the faithful soul to know whether it is the same language or not, when he does not understand one word from another? Might not a holy priest perform the service in Greek without one Roman Catholic in twenty being aware of it?

"3dly. To avoid the changes which all vulgar languages are daily exposed to. 4thly. Because the mass being a sacrifice which the priest, as minister of Christ, is to offer, and the prayers of the mass being most suited to this end,

it is enough that they be in a language which he understands."

If this be so, why not let the priest perform the mass solitary and alone? There would be nothing impolite in turning his back upon an audience of *empty* pews.

"Nor is this any way injurious to the people who are instructed to accompany him in every part of the sacrifice by prayers accommodated to their devotion, which they have in their ordinary prayer books."*

Might it not be as well then after all, to have the service in a tongue which would not require an interpreter? It would certainly look a little more like paying deference to Scripture.

Paul, by direction of the Holy Spirit, writes thus to the Corinthians, in order to reprove those who spoke in unknown tongues in the assemblies of the church. "If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air." But the Roman Catholic may reply, "only the prayers and the liturgy of our church, and some of the anthems are celebrated in Latin; the rest of the service is in the vernacular language." Let Paul answer this objection. "If I *pray* in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. I will pray with the spirit, and I will pray with the understanding also; I will *sing* with the spirit, and I will *sing* with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified." This, by

* Grounds Cath. Doct. p. 53.

the way, is a great deal more than Paul would have been willing to predicate of every Romish priest. Even if the matter of their prayers were in accordance with Scripture, there is many a one among them to whom he would have been loth to say, "Thou givest thanks well;" for unless they are greatly slandered, there are not a few who are as ignorant of the meaning of their own Latin, as they are of Chinese. "I thank my God," says the apostle, "I speak with tongues more than you all; yet, in the church, I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." This testimony we deem conclusive; it clearly condemns the Latin mummary of the Romish church. But the *practice of the church* in all ages must forsooth be received as paramount authority! If the Bible says one thing, and Rome says another, the word of the Lord must give way to the authority of the Man of Sin! As to the assertion, "that the Latin language was used in the public liturgy in all ages of the church in the western parts of the world," it *was* so, no doubt, wherever Latin was the vernacular tongue of the common people; but where this was not the case, there is the amplest testimony to prove, that for about eight centuries, public service was performed in a language with which all were familiar. I might cite direct testimony from the fathers to this point, for I have the references marked and at hand,* but time would fail me; and besides, the Bible clearly condemns praying and singing in an unknown tongue, let the fathers say what they will. "Blessed is the people that *know* the joyful sound." Let us thank God that we have liberty to pray to God, and to praise him in a language which we understand, and that the gospel trumpet to us gives no uncertain sound.

* See Rhemes vs. Rome, p. 156.

7. *The Bible uniformly enjoins upon Christians to bear with meekness the perverseness, and even the persecution of the ungodly; BUT THE CHURCH OF ROME BREATHES PERSECUTION AND DESTRUCTION AGAINST ALL WHO DIFFER FROM HER, EITHER IN DOCTRINE OR IN PRACTICE.* "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth."* The Saviour says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Now, supposing that Protestants are the miserable heretics, which the Pope and the Babylonish woman pretend, upon Bible principles, they ought to pity us, and to pray for us, and to do us all the good they can. Less than this, we may not do for papists; more than this Christianity does not require them to do for us. If we deserve punishment, as heretics, we shall receive it. "Vengeance is mine, I will repay, saith the Lord: therefore, if thine enemy hunger, feed him; if he thirst, give him drink; † for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."‡

Does the church of Rome profess to leave vengeance to the Lord? Not she. Her principles *require* her to extirpate heresy by fire and sword. Does she feed her enemies when they hunger; and when they thirst, does she give them drink? She does indeed. She feeds them with the bread of tears; she gives them water of gall to drink. Oh! she has heaped coals of fire upon their heads, and the Lord will reward her! The history of the tender mercies of Rome is written in the blood of slaughtered millions. She is the nurse of sanguinary fanaticism. Her doctrine begets per-

* 2 Tim. ii. 25.

† Rom. xii. 19, 20.

‡ Prov. xxy. 22.

secution ; her polity demands it ; and her priests are trained to all the service she requires. The story of papal tyranny transcends in the abundance and atrocity of execrable acts all other annals of oppression. Cruelty and treachery in the treatment of God's saints, are the jewels which adorn her brow ; and the flames and smoke of the blazing pyres, upon which her victims have been immolated ; the groans and shrieks and prayers of the martyrs of Jesus, have come up for a memorial before God. Verily Babylon will come in remembrance before Him. The Lord has preserved the tears of his saints in his bottle ; and when the vials of his wrath are emptied, these scalding tears will " burn the flesh of the great whore." The noble army of martyrs, who stand around the Saviour's throne, with robes of white, and palms of victory, will be there to testify, *how Rome has loved her enemies.*

My brethren, the joyful sound of the gospel proclaims peace on earth, and good will to men ; but the doctrines of the Vatican declare war against every people on God's earth, who will not bow to her dominion. It is not merely by the sword and the gibbet, the rack and the stake, that she illustrates her faith in the gospel of peace. She has other weapons also at command. It is true, violence is her delight ; and she tells us, " when evil men, be they heretics or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or executed." So far from attempting to conceal her determination to exterminate her enemies, she openly avows it. The Rhemish annotation on the text of my last discourse is as follows :

" V. 6. *Drunken of the blood.* It is plain, that this woman signifieth the whole corps of all the persecutors that have and shall shed so much blood of the just : of the pro-

phets, apostles, and other martyrs, from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which, by order of justice, no commonwealth shall answer.”*

But it is not always expedient thus to chastise and execute, and she therefore must find some other vent for her malicious rage against those who abhor her abominations. If she cannot kill them, she will curse them. If she cannot heap up fagots around them, she will cover them from head to foot with her anathemas. It is true, her imprecations are very harmless things, in so far as we are concerned; but they illustrate her Antichristian spirit. She arrogates to herself power to punish all baptized persons whom she denounces as heretics and schismatics. The following is her own theory on this subject.

“There are but three classes excluded from her; first, infidels; next, heretics,” (i. e. Protestants,) “and schismatics,” (the Greek and Oriental churches;) “lastly, excommunicated persons. Heretics and schismatics because they have departed from the church;” (i. e. the Romish church, not the church of Christ;) “for they do not belong to the church any more than deserters belong to an army from which they have deserted. *It is not, however, to be denied, that they are still in the power of the church, as those may be summoned to trial, condemned, and punished with an anathema.*”†

* Rhem. Test. 431. Annot. on Rev. xvii. 6.

† See Catech. ex decreto Conc. Trid. &c. p. 60, Romæ, 1566, folio, quoted in Horne's Protestant Memorial, p. 92.

Such are the impudent claims arrogated by the church of Rome to this day, in her own accredited formularies. Den's Theology contains the following development of the views of the catechism.

"ARE HERETICS justly punished with DEATH?"

St. Thomas answers, 2. 2. quest. 11, art. 3, in "Corp."

"Yes: *because forgers of money, or other disturbers of the state are justly punished with death.* THEREFORE ALSO HERETICS, WHO ARE FORGERS OF THE FAITH, AND, AS EXPERIENCE TESTIFIES, GRIEVOUSLY DISTURB THE STATE."*

Let the reader compare this language with the following extract from an impudent popish effusion which was tolerated in the columns of the Christian Observer of Aug. 26, 1840, in reply to a communication from a worthy Protestant minister.

"Now I beg all attention to another glaring piece of imposture perpetrated by Mr. ———; one which deserves something more of chastisement than the mere exhibition of its extravagant impudence upon your columns. The man who forges a dollar note is severely punished; what must we think of the man who forges in matters appertaining to the dearest spiritual interests?"

REALLY! ought the Rev. Mr. ——— then to be PUNISHED WITH DEATH?

The decrees of the Romish councils, and the statements of her peculiar tenets are separately and singly supported by a fearful array of curses, imprecated upon the stubborn souls of all who question her authority.

Thus, after the statement of the Romish doctrine of the merit of good works, we find thirty-three solemn curses denounced upon the heretics, who deny that we can be justified, either in part or in whole, even by better works than

* Den's Theol. Mor. tom. ii. p. 289. Prot. Mem. 94.

the best of papists ever did. The mysteries of popish baptism are defended by fourteen very heavy anathemas. The doctrine of transubstantiation, and of the Eucharist in general, is satisfactorily proved by eleven very eloquent maledictions, &c. &c.

But one of the choicest specimens of the manner in which the Pope blesses his enemies is offered in a bull issued by his Holiness against an unhappy alum-maker, who had charge of certain works belonging to the Pope; but who abandoned the service of his Holiness, and introduced the secrets of his trade into England. It runs thus:

“By the authority of God Almighty, Father, Son, and Holy Ghost, and of the holy Canons, and of the Immaculate Virgin Mary, the Mother and Patroness of our Saviour; and all the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of all the holy innocents, who, in the sight of the Lamb, are found worthy to sing the new song; of the holy martyrs and holy confessors; and of the holy virgins, and of all the saints, and together with all the holy and elect of God, we excommunicate and anathematize this thief or this malefactor N: And from the thresholds of the holy Church of God Almighty, we sequester him, that he may be tormented, disposed, and delivered over with Dathan and Abiram, and with those who say unto the Lord God, Depart from us, for we desire not the knowledge of thy ways. And as fire is quenched with water, so let the light of him be put for evermore, unless it shall repent him, and he make satisfaction. Amen.

“May God the Father, who created man, curse him. May the Son, who suffered for us, curse him. May the Holy Ghost, who was given for us in baptism, curse him. May the Holy Cross, which Christ, for our salvation, triumphing

ascended, curse him. May the holy and Eternal Virgin Mary, curse him. May Michael, the advocate of holy souls, curse him. May John, the chief forerunner and baptist of Christ, curse him. May the holy and wonderful company of Martyrs, curse him. May Peter, Paul, Andrew, and all other Christ's Apostles, together with the rest of his disciples, and four evangelists, curse him. May the holy choir of the holy Virgins, who, for the honour of Christ, have despised the things of the world, curse him. May all the Saints, who from the beginning of the world, to everlasting ages, are found to be the beloved of God, curse him. May the heaven and earth, and all the holy things therein remaining, curse him. May he be cursed wherever he be, whether in the house or in the field, or in the high way, or in the path, or in the wood, or in the water, or in the church. May he be cursed in living, in dying, in eating, in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in lying, in working, in resting, ——— and in blood-letting. May he be cursed in all the powers of his body. May he be cursed within and without. May he be cursed in the hair of his head. May he be cursed in his brain. May he be cursed in the crown of his head; in his temples; in his forehead; in his ears; in his eye-brows; in his cheeks; in his jaw-bones; in his nostrils; in his fore-teeth and grinders; in his lips; in his throat; in his shoulders; in his wrists; in his arms; in his hands; in his fingers; in his breast; in his heart; and in all the interior parts to the very stomach; in his veins; in his reins; in his groins; in his thighs; ———; in his hips; in his knees; in his legs; in his feet; in his joints; and in his nails. May he be cursed in the whole structure of his members. From the crown of his head to the sole of the foot. May there be no soundness in him. May the Son of the living God, with all the glory of his majesty, curse him; and may heaven and all the powers

that move therein rise against him, to damn him ; unless he shall repent and make full satisfaction. Amen, amen,—so be it.”

A beautiful comment, this, upon the apostolic rule, “**BLESS AND CURSE NOT.**”

8. Finally, for I must hasten to a close. *The gospel assures us that the righteous, immediately upon their death, are received into heaven, to dwell with God and the Lamb in glory, for ever.* NOT SO THE CHURCH OF ROME. There is no such joyful sound as this in the messages which her priests are commanded to bear to her children. The voice from heaven whispers sweetly to the dying Christian, “**Blessed are the dead that die in the Lord, from henceforth ; yea, saith the Spirit, for they rest from their labours, and their works do follow them.**” And the child of God, when he hears this joyful sound, is blessed. Oh ! how blessed ! He is on the verge of heaven. Angels are near his dying pillow. Jesus is with him in the hour of darkness ; *his* rod and *his* staff comfort the poor pilgrim as he treads the valley of the shadow of death. Peace fills his soul ; the peace of God, which passeth all understanding ! He is happy. He holds on his way rejoicing ! The light of heaven beams brighter upon his soul, the nearer he draws to Immanuel’s land. His bursting heart swells with joy ; his eyes are glazed in the fixedness of approaching death ; but, oh ! the sights they see ! His spirit struggles to be gone, until his heart-strings break and his soul is at liberty ! He is in heaven ! He is with Christ ! He is clasped to the bosom of his Saviour !

But oh ! the poor papist ! Does he anticipate thus joyfully the day of his death ? See him there—the hour of his departure is come.* He is encouraged to hope that his mor-

* Extreme Unction, one of the seven Romish sacraments, is usually administered at such a time. The Apostle James, writ-

tal sins are all washed away in the Saviour's blood ; but alas ! alas ! his venial sins stare him in the face ; the blood of Jesus has not atoned for them, and they must be purged with fire before he can enter heaven ! What comfort can the ghostly father administer to the trembling sinner ? Can he say "peace, be still ?" He does presume to say, "Son, be of good cheer, thy sins be forgiven thee." But what of that ? His venial sins, for which no penance has been paid—Ah ! these rise up ; *they* do not assure him of Paradise ; his guilty conscience cries out, "Verily this day shalt thou be in purgatory !" No wonder that he shrinks from the touch of death ; no wonder that his soul is tossed with tempests, and not comforted ! He does not *know* the joyful sound. He has been taught that salvation is to be purchased, in some measure at least, with silver and gold. He expects to be redeemed in part with corruptible things ; he hopes to be saved by *FIRE* ! No wonder, then, that dismay and horror overwhelm his soul ! He has never understood the invitation, "Ho ! every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money, and without price."*

Had he known this joyful sound, he never would have weighed his salvation against penance, and alms, and masses ;

ing to the churches, directs the elders, when called in to visit the sick, to anoint them with oil in the name of the Lord ; and says, "The prayer of faith shall save the sick, and the Lord shall raise him up." The gift of healing diseases was one of the miraculous endowments conferred upon the primitive church, and the anointing with oil was a mere sign to connect the sick man's restoration to health with the prayer of faith ; but the priests do not anoint to heal the sick, but *to assure them that they are about to die.*

* Isaiah lv. 1.

never would he have insulted his Saviour by offering such trash for the redemption of his soul.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”

When was it ever known that a papist departed this life in the full assurance of faith, triumphing in the confident anticipation of the fulness of joy at God's right hand? How can he triumph? At best he expects to drop into purgatory, so soon as the last cord that binds him to earth is severed! He dies in the fearful anticipation of horrors and torment scarcely inferior to the pains of hell! How can he rejoice? He fancies that he already hears the weeping, and wailing, and the gnashing of teeth of those, who welter in a sea of fire! Alas! my brethren, why will you pervert the gospel? Why will you doubt the precious truth that Jesus Christ has delivered from condemnation all who love him, and trust in him? How can you be deaf to the voice from heaven, which speaks in tones of tenderness and triumph to you, “Blessed are the dead that die in the Lord from henceforth!” What! from *henceforth*? “Yea saith the Spirit, *that they may rest from their labours!*” “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes!”

This, my brethren, is the sure portion of the righteous: God grant that it may be yours.

I set before you this day a blessing and a curse. My heart's desire and prayer to God for you all is, that you may be saved. God give you grace to turn with loathing from the abominations of Antichrist, and to embrace the glorious gospel of Jesus.

My Protestant Brethren, let me say to you in conclusion,

in the language of the Book we love, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not AGAIN entangled with the yoke of bondage.* Flee from IDOLATRY.† Let the WORD OF CHRIST (not *human traditions*) dwell in you richly in all wisdom;‡ for other foundation can no man lay than that is laid, which is JESUS CHRIST, (not *Peter*).§ We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.|| If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine, which is according to godliness, FROM SUCH WITHDRAW THYSELF.¶ Wherefore, come out from among them, and be ye separate, saith the Lord, and TOUCH NOT THE UNCLEAN THING.**

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

CONCLUDING REMARKS.

It must be apparent to every intelligent and honest mind, that has investigated the subject, that the tenets of Romanism cannot be sustained by a direct appeal to the letter and spirit of the Scriptures. Protestants have hitherto, in too many instances, been actuated by a spirit of false liberality, which has led them to speak and to act as though the Romish church were a part of the church of Christ. I verily believe that the papal schism is as distinct from the true and holy Catholic church, as Christ is from Belial. What fellowship

* Gal. v. 1.

† 1 Cor. x. 14.

‡ Col. iii. 16.

§ 1 Cor. iii. 11.

| 2 Cor. iv. 2.

¶ 1 Tim. vi. 3—5.

** 2 Cor. vi. 17.

have Christ and Antichrist? And who that has ever examined the prophecies relative to the Antichristian power, that is to afflict the church in the latter days, can rise up from their study, and refuse to acknowledge that the papal system is a part of that Antichristian power? Every prediction relative to the Man of Sin finds a full and literal accomplishment in the Romish apostacy.

Is it said that the Man of Sin shall exalt himself above all that is called God? Does not the Romish church annul the commandments of Almighty God, and teach that it is lawful to bow down to graven images? And that these likenesses of the Deity, "may be had and retained," though the Lord God solemnly forbids them to be used as appendages to his worship?

And does not the Council of Trent, whose decisions are regarded as the standard of Popish orthodoxy, formally decree,* "The faithful must give to the HOLY SACRAMENT OF THE ALTAR THAT DIVINE ADORATION THAT IS DUE TO GOD ONLY; AND IT MUST BE NO REASON TO PREVENT THIS, THAT CHRIST OUR LORD GAVE IT TO BE EATEN?"

Is it said that the Man of Sin shall "sit in the temple of God, showing himself that he is God?" Is not the Pope constantly addressed as "Dominus Deus noster Papa;" "Our Lord God the Pope?" Thus far has Antichrist proceeded in impudent blasphemy, and thus literally is the prophecy fulfilled!

Is it foretold that in the latter times "some shall give heed to doctrines of devils, or "dæmon-gods;" the spirits of departed saints? Witness the honours which Rome commands the faithful to pay to her saints, of whom many never existed at all, whilst others were notorious for cruelty and all manner of wickedness.

Is it said that they shall "speak lies in hypocrisy?" Wit-

* *Sees. 13, c. 5.*

ness the wheedling sycophancy of the Jesuits, as portrayed in their "Secreta Monita," "Secret Instructions."* Hear the morals inculcated by Alphonsus de Liguori, whom his holiness canonized, A. D. 1816. "A confessor may affirm, even with an oath, he knows nothing about a sin which he has heard in confession, meaning thereby that he does not know it as a man, but not that he does not know it as the minister of Christ." "A culprit, or a witness, who is interrogated by a judge unlawfully, can swear that he is ignorant of a crime, which, in truth, he knows."†

Must not they who are trained in such a school of morality, "have their conscience seared with a hot iron?"

Is it said that in the great apostacy of the latter times, there shall be some "forbidding to marry?" Witness the fulfilment of this prediction in the celibacy of monks and nuns, which has originated licentiousness, such as would pale the cheek, and chill the soul to name.‡

Does the sure word of prophecy reveal that men shall be "commanded to abstain from meats?" Is not this one of the peculiarities of the Romish church? What consistent Romanist would dare to eat meat on Friday, or during Lent?

Is it said that "his coming is after the working of Satan, with all power and signs, and lying wonders?" Do not the legends of the Romish church swarm with lying wonders? Her books of devotion are full of them. Here is a specimen, which is only one of a thousand that might be taken from the same source. I quote from an old Bréviary which is before me. It tells that "Mary Magdalen, for thirty years after the

* See *Secreta Monita Societatis Jesu*. Secret Instructions of the Jesuits, printed verbatim from the London copy of 1725. Princeton, 1831.

† Liguori's *Moral Theology*, p. 160. New York, 1836.

‡ The reader who wishes a detailed account of the various orders of monks and nuns, may consult Biedenfeld's *Moenchs und Klosterfrauen Orden im Orient und Occident*, 2 vols. Weimar, 1837.

death of the Saviour, dwelt in a cavern of a high mountain, secluded from all intercourse with the world, and that every day she was carried up by angels to heaven, that she might listen to the anthems of the redeemed !”*

Take up the prophecies, referring to the Man of Sin, as you find them in the word of God, and who that compares them with the papal system, can doubt that they point to the Romish church, and to no other ? This alone should be enough to deter any friend of Jesus from being found in the fellowship or communion of the Romish church. I will not say that all who are in connexion with her must perish, but this I do believe, that few, comparatively very few of her communion inherit the kingdom of God. How can it be otherwise ? She puts her ban upon the Bible ; she inserts the Holy Scriptures upon her list of forbidden books ; and thus with one fell stroke she cuts off God’s choicest means of sanctifying the soul and preparing it for glory. The Saviour prayed for his disciples to the end of time, “sanctify them through thy truth, thy word is truth.” God never sanctifies a conscious soul without the agency of truth. Oh ! what wickedness to seal up this sweet fountain, and forbid the perishing to come and take freely of the living waters ; when the Spirit and the Bride, and every voice in heaven, and all the Saviour’s followers on earth invite the thirsty to the well-springs of salvation !

If there were no other reason for hating this “mystery of iniquity,” we should abhor it because popery is the sworn foe of the Bible. I do not say that we ought to hate papists, God forbid ! We must do them all the good we can, whilst we detest the abominations of their false religion.

Rome is the Amalek with whom God will never make peace. The popish apostacy is not to be reformed ; for the Lord has said it shall be *destroyed* by the breath of his

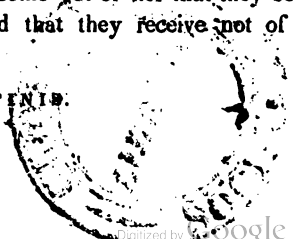
* *Breviarium Monasticum Pauli 5, Pont. Max. auctor. recognit. Parisiis, 1671.*

mouth, and by the brightness of his coming. Just in proportion as the light of the gospel is diffused, the strong holds of popery are undermined. It cannot endure the light; it will not come to the light lest its deeds of darkness be re-proved; but the Lord is pouring light upon this guilty world from all the windows of heaven, and the days of Antichrist are numbered! No longer shall he deceive the nations, for the gospel witnesses are in every land, and the angel is even now flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; the Gentiles are pressing into the kingdom of God, and the prophetic vision declares that soon the second angel will follow, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication!" As sure as Christ sits at the right hand of the Father, popery shall be *destroyed*. It is the abominable thing which he hates. It is a FALSE, A BLOODY, AND A BLASPHEMOUS RELIGION!

The woman clothed in scarlet is "full of the names of blasphemy." Popery is a mere rhapsody of blasphemies. Its head is a head of blasphemy, "OUR LORD GOD THE POPE!"

Who is there that loves the Saviour, and knows the true character of the Man of Sin, who does not long for the day when his captives will be set free, and when the prisoners who are chained in Babylon, shall come forth into the liberty of God's children! Let us pray that the Lord would come to redeem his people, and that the sighing of the prisoners may be heard by their Saviour. Let us pray that the captives may hear the sound of salvation, and that all God's people in Babylon may "come out of her that they be not partakers of her sins, and that they receive not of her plagues." AMEN.

FINIS.



Princeton University Library



32101 063700874

May 15. Sec.

DATE ISSUED

DATE DUE

DATE ISSUED

DATE DUE

APR 20

MAY 4-'49

APR 15

APR 29 '50

MAY 20

MAY 11 1955

MAY 15

